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Aristophanes. Aves
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THE

BIRDS OF ARISTOPHANES.

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NEW EDITION.

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.

Cambridge:

AT THE UNIVERSITY PRESS.

London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.

1887

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CAMBRIDGE :
PRINTED BY C. J. CLAY, M.A., AND SONS,
AT THE UNIVERSITY PRESS.

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INTRODUCTION TO THE BIRDS.

THE BIRDS was exhibited at the city Dionysia in the year 414. It gained only the second prize, Ameipsias being first with THE COMASTAE, Phrynichus third with THE MONOTROPUS. Thus we see that an interval of seven years separates THE BIRDS from Aristophanes' preceding play, THE PEACE; nor, as far as we know, did he write any play during this interval.

A brief review of the course of events in Greece, so as to bring the history up to the spring of 414 and shew the state of Athens at that time, and a sketch of the play itself, will best put us in a position to understand it and to form some judgment about its scope and plan, concerning which the theories propounded are both numerous and conflicting.

The peace concluded in 422 between Athens and Sparta, from which so much was expected, turned out a disappointing one. Mistrust and jealousy continued. There were some who wished for war; especially at Athens Alcibiades, who only waited his opportunity. And, despite of the nominal league, there was indirect war: Athenian troops were opposed to a Spartan garrison in Epidaurus in 419. Athenian troops in 418 fought on the Argive side at Mantinea. The reduction of the Dorian island Melos and the massacre of its inhabitants was not likely to be forgotten by their kinsmen on the mainland. Athenian pride was preparing for herself a heavy retribution, of which Sicily was to be the scene.

Of foreign conquest the Athenians had long ago had ambitious dreams, as we learn from Plutarch's life of Pericles and from other sources. Africa was not too far for them : the great Phœnician city Carthage was ultimately to be theirs. Aristophanes himself, when in *THE KNIGHTS* he bids the sausage-seller "cast his eye to Carthage, speedily to be his own" (v. 174), or speaks of Hyperbolus "asking for a hundred triremes to go against Carthage," is but ridiculing with some comic exaggeration schemes that were actually talked of. And Sicily was a step on the way to Africa, on which Athens had long desired a footing. Vessels had been sent to that island on several occasions, but nothing important had been done. But in 416 there was an opening for interference. Egesta quarrelled with a neighbour town, Selinus. Selinus turned to Syracuse, the chief Dorian town of the island ; Egesta, having been in league with Leontini, a town with which Athens had had some friendly relations, now asked aid of Athens. Athenian envoys were sent to Egesta to see how matters stood, whether the Egesteans could pay for an Athenian force if sent. Deceived by the Egesteans as to their power and wealth, the envoys brought back a report which induced the Athenians immediately to vote sixty ships. Alcibiades was for the expedition ; Nicias opposed it, and, when his opposition and warnings were vain, said that if they would go to Sicily they must have at least one hundred ships and five thousand hoplites. All this or more the people at once voted : they were ready to put all their strength into this attempt, and to hazard all on the throw. We need not criticize the wisdom of the Sicilian expedition : it is easy to blame the folly of what has failed ; but it was within a little of success ; and Thucydides, a sober critic, attributes its failure not so much to a miscalculation at the outset as to shortcomings in the execution from the half-hearted way in which the home government supported those who were fighting for them abroad. Nor was the enthusiasm for the Sicilian expedition quite universal. The democratic party, a great majority, were for it ; and Alcibiades, their present leader, was its life and soul.

Nicias and his followers, the cautious moderate party, were against it. Again, the third party, the thorough oligarchs, formidable though not numerous, were against it, because they were bitterly hostile to Alcibiades, and ready to do anything to bring him into discredit. And they did ultimately succeed in removing him from his command in the Sicilian expedition and from Athens altogether.

The preparations for the expedition had been going on vigorously and were now nearly completed, when a shock was given to Athens by 'one of the most extraordinary events in Grecian history' (Grote). On the morning of May 11th the busts of the god Hermes, which were distributed in great numbers through the streets of Athens, were all found to have been mutilated during the night. The general horror at the sacrilege was beyond what we can imagine; we are not concerned here to explain why, for though the Athenians claimed to be most god-fearing, their religion may seem to us a free-and-easy one, and their manner of speaking of their deities flippant and irreverent. But the fact is certain that there was this general horror, and an indignation against the unknown perpetrators of the outrage. There is now little doubt that the mutilation was a contrivance of the oligarchical clubs (*ἐταπρίαί*) to ruin Alcibiades. Pythonicus, one of their agents, denounced him as guilty of a profanation of the Eleusinian mysteries, with some evidence, and as implicated in the mutilation, without evidence and against all probability. These charges he met with a resolute denial, which was temporarily accepted, and he sailed with the fleet for Sicily in July. The setting forth of the fleet for conquest of a new world in the south was a splendid spectacle, and may for a short time have diverted the minds of the Athenians from the gloomy subject of the mutilation. But they soon recurred to it. Investigation went on; evidence was forthcoming; many were accused, condemned, and put to death. New charges, if not of participation in the sacrilege against Hermes, yet of other impiety, were now brought against Alcibiades. The Salaminian galley was sent to order him back to stand a

trial. Being allowed to return in his own vessel, he escaped at Thurii in Italy, and was afterwards received at Sparta, where he betrayed the plans of Athens to her enemies, and advised them with success. When his escape was known he was condemned to death.

Such was the state of things at Athens. The play of *THE BIRDS* was exhibited in the spring of 414, doubtless after the sending of the *Salaminia*, but probably before her return, and almost certainly before Alcibiades' treason could have been known. Indeed, the comedy must have been conceived and virtually finished before either of these last events, if not before the sending of the *Salaminia*, to which there is (in v. 148) a manifest allusion. The general temper at Athens must have been the reverse of cheerful. The affair of the *Hermæ*, a yet unsolved enigma to the Athenians, had caused a general gloom. The high hopes with which they had entered on the Sicilian campaign were now somewhat dashed: Alcibiades, who was to be the life of the scheme, if not yet known to be altogether lost to it, was at all events accused and under a cloud, and not likely to escape the machinations of his enemies.

Having reviewed now the events and feelings in the midst of which Aristophanes wrote, let us see what he actually did write, by giving a sketch of his play.

Two Athenians, Peisthætaerus and Euelpides, weary of the troubles of their country, determine to emigrate. Guided by a raven and a jackdaw, they come to Epops the hoopoe. He recommends several snug homes, but all are in some way objectionable. Then it strikes Peisthætaerus that Bird-land itself is the place, they will found a city there. Epops is delighted; the birds are called into council, and, though at first they distrust their natural enemy—man, finally consent to hear the plan, and are convinced of its advantages. A city is to be built; the birds are to recover divine honours. Peisthætaerus is to be the head and contriver; the birds are to work under him. This being settled, Peisthætaerus and Euelpides retire to be properly winged for their task.

In the Parabasis the Bird Chorus give a legendary account of the beginning of the world, proving the antiquity of the birds and their supreme usefulness.

The two friends return winged; a name is fixed on for the city, Cloud-cuckoo-land. Euelpides is then sent to superintend the builders, while Peisthetaerus, with the Chorus and a priest, performs inaugural sacrifices. The fame of the new settlement quickly spreads. A poet, a soothsayer, a geometer, a visiting inspector, a decree-seller, all apply for admission; and are all refused, as being just the kind of persons whom Peisthetaerus emigrated to be rid of. Peisthetaerus then retires to finish the sacrifices.

In a second Parabasis the Chorus again praise bird life, and exult in anticipation of their new honours.

On Peisthetaerus' return a messenger reports the building of a magnificent city, another Babylon, most humorously described. Upon his heels a second messenger reports the intrusion of a deity; it turns out to be Iris, who is scoffed at and sent back to Zeus. Then a herald from mortals brings word of the enthusiasm for the new city: crowds are coming; all would fain be birds; wings will be wanted. Peisthetaerus is equal to the occasion, and gets feathers of all kinds. The first candidate is a youth who has heard that maltreating a father is quite right in bird law. He is set right on this point; fitted out as a cock, and sent to air his pugnacity on his country's foes. Next comes Cinesias, a dithyrambic poet, who wants wings for yet higher flights of song. He is beaten off. Then an informer, who refuses to be converted to an honester trade, and is whipped off. Peisthetaerus and his feathers retire for awhile, and the Chorus, in a short interlude, satirize Cleonymus and Orestes.

On Peisthetaerus' return, Prometheus comes running in to report the alarm of the gods and their approaching embassy: he advises the birds not to bate their claims, but to stand out for recovery of their rightful sovereignty. This embassy (after a short choric interlude) appears. Poseidon, Hercules, and Triballus (a barbarian deity), are the ambassadors. Peisthetaerus demands the restoration of sovereignty to the birds, and

Basilea as wife for himself. Hercules, for whom Peisthetaerus angles through his gluttony, easily gives in. Triballus, who can hardly speak, is made out to do the same; and Poseidon is thus outvoted. They all depart for heaven to arrange particulars and to fetch the bride.

After a third interlude of the Chorus, a messenger reports the approach of bride and bridegroom in splendour, and calls upon the Chorus for a song of welcome. With this Peisthetaerus, birds, and all go out to celebrate the wedding-feast.

And now, after this sketch of the play, what are we to believe of its scope and plan? Has it any one leading aim—political, religious, or otherwise? We can certainly say of Aristophanes' previous plays that they have each a tolerably well defined character and scope. The *ACHARNIANS* opposes the war, *THE KNIGHTS* is against Cleon, *THE CLOUDS* against Socrates, *THE WASPS* against litigiousness, *THE PEACE* is a jubilant welcome to the peace just concluded. If *THE BIRDS* also has such scope, what is it?

About this there has been much controversy among the German critics. Süvern began it by his ingenious essay nearly half a century since. In his view *THE BIRDS* is a kind of allegory to dissuade the Athenians from the Sicilian expedition by exposing its folly. The birds are the Athenians; Cloud-cuckoo-land their visionary empire; the planners of it are certain politicians and orators; Peisthetaerus is Alcibiades with a dash of Gorgias; Euelpides a credulous dupe; Epops, the crested hoopoe, is Lamachus, prominent at the beginning of the Sicilian expedition; the gods are the Lacedaemonians, to be surrounded in the Peloponnese and starved out.

This theory Süvern supported with so much learning and research that it won many adherents; and it is quite possible, and even probable, that some of the resemblances and allusions which Süvern finds are real. But it has now been abandoned by most scholars; for, when looked at as a whole, it will not stand. The Bird-city founded in the play with complete success, a city to which is given all that Aristophanes (as may be plainly proved) thought good, and from which is excluded all

that he thought bad, Meton, litigiousness, dithyrambists, sycophants to wit:—this city cannot be held up by the poet as a warning, and as a folly to be avoided. The audience could never have guessed such a riddle, had the dramatist meant it so; and such riddles were not in his way, for in every other play of Aristophanes the scope and bearing, so far as there is one, is not recondite but perfectly plain.

Nor, indeed, is it likely that Aristophanes would choose this moment for assailing the Sicilian expedition. The enthusiasm for it had been and still was (in spite of the affair of the *Hermæ*) so great that he would hardly run counter to it. He went more or less with the times, or with a considerable party. His views, no doubt, had numerous sympathizers in *THE ACHARNIANS*, *KNIGHTS*, *CLOUDS*, and *WASPS*. In *THE PEACE* he but echoed the general feeling. And now the opponents of the Sicilian scheme were a small party represented by Nicias and the aristocratic party, enemies to this scheme chiefly because enemies to Alcibiades. With these last Aristophanes would not side: his hero, on being charged with a wish for aristocracy (v. 125), declares that he abominates the very name in an individual Aristocrates. Nor would he, though he may have shared in some measure the cautious fears of Nicias, raise his voice uselessly against the expedition which had already gone.

We may then dismiss Süvern's Sicilian allegory. We may omit the theories of some German critics about philosophic lessons, which they may have found possible to extract from Aristophanes, but which it is impossible Aristophanes can have meant to be there. K. O. Müller thinks the play a general satire on Athenian frivolity. Schlegel considered it merely a '*Lustspiel*,' full of imagination and the marvellous, with amusing touches at every thing, but with no particular object.

Against this neutral theory, which denies any special object, Köchly contends that the analogy from other plays forces us to believe that Aristophanes sympathizes with those whom he makes victorious, i.e. with Peisthetaerus and the Birds; and thus Köchly is directly opposed to Süvern, who makes them a

warning example of folly. The poet means, in Köchly's view, to recommend a 'new Athens,' despairing of the old; and the type of this he places in the air. It is to be a democracy, but yet to have a head: a Periclean democracy. And the head recommended or hinted at (in spite of his being then under accusation, if not already condemned) is Alcibiades. In evidence of the favour shewn by Aristophanes to Alcibiades even later than this Köchly adduces the verses in *The Frogs* 1431—2, "ye ought not to rear a lion's cub, but, if such be reared, submit to his ways."

Vögelin opposes this view, thinking the scope of *THE BIRDS* to be simply poetical, recurring, in fact, to Schlegel's opinion. Droysen and others agree in the main with Vögelin; and Kock, in the introduction to his edition of the play, sets forth this view fully. There is, however, this important point pressed by Kock, that the play was the outcome of the especial time and circumstances, being definitely meant by Aristophanes for a relief from the gloomy disagreeableness of reality. To the poet, full of sad forebodings about the future of his country and despairing of its regeneration, to emigrate and seek a new home presents itself as the only possible escape. Emigration is the key-note of the play, struck at the very outset. But whither? No city, Greek or barbarian, is better than Athens. No region of peace is there on the earth. Therefore, to the air, to the birds, the happy, peaceable, and free. The idea of a bird-city, being once conceived, is then freely and fantastically developed. It was a relief to the poet in conception, a relief by way of contrast to his audience, that they should be taken out of the sad realities just then around them. "Thus," says Kock, "the relation in which the comedy stands to reality and facts is neither one of contradiction nor agreement. Reality and facts by the feelings they produced called forth the poem, and so far had an influence on it; but the poem is independent of the passions which first started it." Aristophanes, that is to say, moved by the events of the time (the Sicilian expedition among the rest), and in a certain frame of mind, hit on the idea of migration to a Paradise of Birds as a relief to himself and his audience. But, being

once there, he was no longer bound by facts, but developed the idea in full freedom of fancy.

There is surely much truth in this view of the play. It is quite plain that Aristophanes does give full reins to his imagination; and it seems absurd to tie him down and to make him consistently allegorize throughout. Yet this view may be held without disputing many of the resemblances and allusions pointed out by Süvern and others. For in sketching his bird-land, his Utopia, an Athenian poet is sure to take Athens as his basis, excluding the bad and selecting the good. He does, in fact, mould a 'New Athens,' as Köchly terms it. And though doing it for amusement and relief, yet Aristophanes was sure to do it here and there with an idea of playful instruction. And with regard to particular characters—Peisthetacrus (who, whether he be left, as manuscripts write him, *Πεισθέταιρος*, or be changed, as analogy seems to require, to *Πειθέταιρος* or *Πεισέταιρος*, is certainly *ὁ πείθων τὸν ἑταῖρον*, a Mr Plausible, or 'Winfriend,' as Kennedy calls him) is very like Alcibiades, and several passages (e.g. 638—40, where his character is contrasted with that of Nicias) make this resemblance very pointed. Aristophanes may, therefore, have had Alcibiades in his mind when sketching his hero, though we can hardly agree with Köchly that he meant definitely to recommend as leader of the state one who was just then under such suspicion. But Peisthetaerus is after all a more general character, a character for all times; attended by his amusing squire Euelpides, as Don Quixote by Sancho Panza, whom, as has been long ago pointed out, Euelpides rather resembles. For the other characters it seems waste of time to try and find real counterparts; they may have had them, but possibly the Athenian public would interpret them as variously as the German critics. As there is in this play less of adaptation of the characters to definite originals (according to our view), so there is less of personal ridicule, which result, as some think, is also due to the abridgment of comic liberty by a recent law attributed to one Syracosius. But there were still plenty of subjects for ridicule. Among these were the gods, or at least some of them; and Kennedy points out how much of

the play (550 lines out of 1765) is "occupied with ridicule of the gods and their priesthood, and with details of their humiliation and defeat." One deity may be noticed as escaping here (though caricatured in *THE PEACE*), Hermes, whom, in the face of the late sacrilege on his busts, the poet dared not sneer at; the others are attacked wholesale. Hence Kennedy proposes, as the characteristic of *THE BIRDS*, that "it was meant to be an antidote to the religious fanaticism of Athens at that time." Ingenious as this is, I doubt this religious drift as much as the others. Few hearers of the play or readers would at once be struck with the opposition to the gods, or left with any strong impression against them. The opposition between the birds and the gods, between air and heaven, springs naturally from the idea of the airy commonwealth. And after all, the differences are settled amicably. And if Aristophanes meant to protest against religious terrorism, as shewn lately in the affair of the *Hermae*, surely to abuse generally other deities and spare Hermes was a rather unfair and ineffectual way of making his protest.

In fine, I would neither subscribe to nor propose any theory finding in *THE BIRDS* one consistent political drift and tendency. It is not (as Kock has shewn) half so true, as has been supposed, that all even of Aristophanes' earlier plays are consistent with themselves or with one another. *THE BIRDS* was written by Aristophanes, who was probably in a gloomy frame of mind about Athens, to relieve and amuse his audience. Let us not forget that he wrote mainly to amuse. In working out the details he gave free scope to fancy, but we still find him ridiculing and keeping out of his happy airy realm the very things which he elsewhere abuses. So far he is consistent; otherwise he is 'lege solutus.' Hence the characters are more general, they suit all time. We may find counterparts of *Peisthetærus*, *Euelpides*, and others, in the creations of later writers or among our own friends and acquaintance.

And hence, I suppose, it is that *THE BIRDS* has been probably more read and more often edited and translated than any other play of Aristophanes. Of translators, Frere is in little

danger of being surpassed ; his translation of the Parabasis is most beautiful. Professor Kennedy's translation is of a different kind, more helpful perhaps to the student, and as scholarly as the introduction to the play is learned and interesting. German scholars will find an excellent help in Kock, especially in his introduction.

I subjoin Beer's distribution of the *dramatis personæ* among the three actors :

<i>Protagonistes.</i>	<i>Deuteragonistes.</i>	<i>Tritagonistes.</i>
PEISTHETAERUS.	EUELPIDES.	TROCHILUS.
	POET.	HOOPOE.
	METON.	PRIEST.
	DECREE-SELLER.	SOOTHSAYER.
	IRIS.	INSPECTOR.
	CINESIAS.	FIRST MESSENGER.
	PROMETHEUS.	SECOND MESSENGER.
	HERCULES.	HERALD.
		PARRICIDE.
		INFORMER.
		POSEIDON.
		THIRD MESSENGER.

TABLE OF THE READINGS
OF
DINDORF'S AND MEINEKE'S TEXTS.

DINDORF.	MEINEKE.
11. Δία γ' ἐντεῦθεν	Δί' ἐνγέτεῦθεν
16. τὸν . . ὀρνέων	om.
23. ἦ δ' ἦ	τί δ' ; ἦ
26. μου	μοι
32. ὦν οὐκ	οὐκ ὦν
35. ἀνεπτόμεσθ' . ἀμφοῖν ποδοῖν	ἀνεπτόμεθ' . . ἀμφοῖν τοῖν ποδοῖν
48. ἦ' πέπτατο	ἦ' πέπτετο
76. τότε	ὅτε
78. δεῖ	δεῖ τε
86. μ' οἴχεται	μοῖχεται
90. ἀπέπτατο	ἀπέπτετο
97. ξένοι	ξένω
103. κᾶτά σοι ποῦ	κᾶτα ποῦ σοι
106. πτερορρυεῖ τε καὶ οἷς	πτερορρυεῖ κᾶτ' αὐθις
112. ἦλθετον	ἦλθέτην
118. ἐπεπέτου	ἐπέπτου
127. οἰκοῖτ' ἄν	οἰκοίτην
150. ὅτιν' νῆ τοὺς θεοὺς ὅς	ὅτιν' ; νῆ τοὺς θεοὺς ὅτι
163. ἦ	ἦ
164. πιθώμεσθ'	πιθώμεθ'
168. τίς ὅρνις	τίς ἔστιν
172. τί ἄν οὖν ποιῶμεν	τί οὖν ποιῶμεν
180. ὥσπερ εἴποι τις	ὥσπερ εἰ λέγοις
181-2. ὅτιν' . . πόλος	om.
192. διὰ . . χάους	om.
202. ἐμβὰς	ἐσβὰς
212. Ἴτυν	Ἴτυν
213. ἐλελιζομένην διεροῖς	ἐλελιζομένης δ' ἱεροῖς
223, 226. ὦ Ζεῦ . . παρασκευάζεται	personas invertit
236. ἡδομένα	ἀδομένα

DINDORF.

MEINEKE.

247.	ὄρνις τε πτεροποίκιλος	ὄρνις πτερῶν ποίκιλός τ'
251.	ποτᾶται	ποτῆται
253.	ἀθροίζομεν	ἀθροίζομεν
268.	ἀλλὰ χούτοσι	ἀλλ' οὖν οὔτοσι
269.	ταῶς	ταῶς
273.	εἰκότως	εἰκότως γε
„	αὐτῷ γ' ἐστὶ	αὐτῷ 'στὶ
276.	ὀριβάτης	ἀβροβάτης
278.	εἰσέπτато	εἰσέπτετο
285.	ὑπὸ τῶν	ὑπὸ τε
307.	οἴμοι	οἴμαι
342.	κλαυσεῖ	κλαύσει
348.	ῥύγχει	ῥάμφει
360.	πρὸς αὐτόν	πρὸ σαυτοῦ
361.	πρόσθου	προσδοῦ
362.	εὖ γ' ἀνεῦρες	εὖ γὰρ ἡῦρες
364.	μένειν	μέλλειν
371.	εἰ δὲ	οἶδε
386.	ἄγουσιν ἡμῖν	ἄγουσι νῆ Δί'
396.	δημόσια	δημοσίᾳ
405.	ἐπὶ τίνα τ' ἐπίνοιαν	τίνα τ' ἐπίνοιαν
416.	δὲ δὴ τίνας λόγους	δὴ τινας λόγους
417.	ἄπιστα	ἄπιστ', ἄπιστα
419.	πέποιθέ μοι ξυνῶν	πέποιθ' ἐμοὶ ξύνοικος ὦν τὸ πᾶν
424.	σὰ ταῦτα πάντα	σὰ γὰρ τὰ πάντα ταῦτα
431.	κύρμα τρίμμα	κῦρμα τρῖμμα
454.	παρορᾷς	παρορᾶτ'
457.	τοῦθ' ὀρᾷς, λέγ'	τοῦθ' οὐρᾷς λέγ'
461.	πρότερον	πρότεροι
464.	ΧΟ. δειπνήσειν	ΕΤ. δειπνήσειν
465.	τι πάλαι	τρίπαλαι
467.	τίνος; ΠΕ. ὑμεῖς	τίνος ἡμεῖς;
480.	οὐκ	ὥς
484.	πρῶτον πάντων	πάντων πρότερος
489.	ὑπὸ	ἀπὸ
496.	'Αλιμονντάδε	'Αλιμονντάδε
501.	προκυλινδεῖσθαι	προκαλινδεῖσθαι
502.	ἐκυλινδούμην	ἐκαλινδούμην
505.	τότε γ'	τότ' ἂν

DINDORF.

MEINEKE.

517.	Euelpidis	Chori
523.	νῦν δ' ἀνδράποδ', ἡλιθίους,	νῦν δ' αὖ μανᾶς
	Μανᾶς	
525.	ὑμᾶς, κὰν τοῖς ἱεροῖς	ὑμᾶς κὰν τοῖς ἱεροῖς,
526.	πᾶς τις ἐφ' ὑμῖν	πᾶς τις ἐφ' ὑμῖν δ'
534.	καὶ τρήσαντες	κατατρήσαντες
544.	καὶ κατὰ συντυχίαν	καὶ τινα συντυχίαν
547.	οἰκῆσω	οἰκετεύσω
564.	ἀρμόξῃ	ἀρμόττῃ
565.	πυροῦς	γυροῦς
567.	θύῃ τις βοῦν λάρω ναστοῦς	θύῃσι λάρω ναστοῦς θύειν
„	μελιτούττας	μελιτούντας
575.	Ἴριν	Ἥρην
„	εἶναι	βῆναι
576.	ΕΠ. ὁ Ζεὺς	Peisthetaero continuat
577-8.	ἦν δ' . . Ὀλύμπῳ	Chori sunt
577.	ὑμᾶς	ἡμᾶς
584.	ὃ γ' Ἀπόλλων	Ἀπόλλων
603.	δῶσουσ'	δῶσομεν
604.	ὑγίεια	ὑγίει' αὖ
608.	παρὰ τοῦ	παρ' ὅτου
610.	αἰβοῦ ὥς	αἰβοῦ. ὥς δὴ
612.	καὶ πρῶτα μὲν	πρῶτον μὲν γ'
619.	εἰς	ὥς
624.	τι μέρος	τὸ μέρος
630.	ἦν	ἐὰν
632.	δικαίους ἀδόλους ὁσίους	δίκαιος ἄδολος ὅσιος
638.	ἐπὶ	ἐνὶ
641.	πρῶτον δέ τε	πρῶτον δέ γε
642.	νεοττιάν γε	νεοττιάν τε
644.	ΕΠ. τῷδεδίδε;	Peisthetaero continuat
646.	δεχόμεσθα	δεχόμεθα
658.	σαυτοῦ	σοῦ νῦν
666.	τοῖς ξένοις	τοῖν ξένοιν
672.	ῥύγχος	ῥάμφος
698.	οὗτος δὲ Χάει πτερόεντι	οὗτος χάει ἡερόεντι
701.	γένετ'	γένεγον'
703.	μακάρων . ἡμεῖς δ' ὥς	μακάρων ἡμεῖς. ὥς δ'
718.	ἀνδρός	ἄλλος

DINDORF.

MEINEKE.

724-6. ἔξετε . . πνίγει	om.
726. κοῦκ ἀποδράντες	οὐκ ἀποδράντες
731. πλουθυγίαν εὐδαιμονίαν	πλουθυγίαν
740. καὶ κορυφαῖς ἐν ὀρείαις	τε κορυφαῖσιν τ' ἐν ὀρείαις.
749. ὥσπερ ἡ	ὥσπερ εἰ
759. μάχει	μαχεῖ
763. ἐνθάδ'	οὗτος
765. φράτορες	φράτερες
772. ἱαχον	ἱακχον
777. ποίκιλα φύλά τε	φύλά τε ποίκιλα
778. αἶθρη	αἰθήρη
787. τραγῳδῶν	τρυγῳδῶν
822. Θεογένους	Θεαγένους
857. ἴτω ἴτω ἴτω	ἴτω ἴτω . . . θεῶ
858. συναδέτω δὲ Χαῖρις ὠδάν.	συναυλείτω δὲ Χαίρις ὠδᾶ
861. ἐμπεφορβιωμένον	ἐμπεφορβειωμένον
881. ἥρωσι καὶ ὄρνισι	ἥρωσιν ὄρνισι
886. αἰγιθάλλω	αἰγιθάλλω καὶ ἡρισάλλιγγι
895-992. Sacerdotis sunt	Chori sunt
902. γένειον	γένειόν τ'
920. ποίου	πόσου
932. μή τι τούτῳ	μή τί γ' αὐτῷ
946. ξυνήμ'	ξυνῆχ'
949. δὴ ταδί	τοιαδί
952. πολύσπορα	πολύπορα
953. ἥλυθον ἀλαλαί	ἥλυθον· ἀλαλαί
959. ΙΕ. εὐφημία' στω	Peisthetaero continuat
975. ἐπιπλήσαι	ἐνιπλήσαι
976. διδόν' ἔνεστι	δοῦν' ἔνεστι
979. οὐδ' αἰετὸς	οὐ λάϊος
993. βουλήματος	βουλεύματος
997. ὅστις εἴμ' ἐγώ; Μέτων	ὅστις εἴμ'; ἐγὼ Μέτων
1009. ἄνθρωπος	ἄνθρωπος
1010. οἶσθ'	ἴσθ'
1013. ξενηλατοῦνται	ξενηλατεῖται
1017. οἶδ' ἄρ' εἰ	οἶδ' ἄν εἰ
1018. φθαίης ἄν	φθαίης ἄρ'
1025. Τελέου. ΠΕ. τί; βούλει	Τελέου τι. ΠΕ. βούλει
1027. ὃ' οὖν	γοῦν
1036. κακὸν τὸ βιβλίον	κακόν; τί τὸ βιβλίον

DINDORF.

MEINEKE.

1040.	τοῖσδε τοῖς	τοῖς αὐτοῖς
1048.	μῆνα	om.
1052.	γράφω	γράφω
1056-7.	Sacerdotis	Peisthetaeri
1065.	αὐξανόμενα γένυσιν πολυφά- γοις	αὐξανόμενον γένυσι παμφάγοις
1076.	βουλόμεσθ' οὖν νυν	βουλόμεσθά νυν
1078.	ζῶντά γ' ἀγάγη	ζών τις ἀγάγη
1088.	πείθησθε	πίθησθε
1089.	ἀμπισχοῦνται	ἀμπισχνοῦνται
1115.	ἀνδρῖαντες	ἀνδρῖαντες
1119.	ὥς	οὐκ
1138.	ρύγχεσιν	ράμφεσιν
1139.	ἐπλινθοποιοῦν	ἐπλινθούργουν
1146.	αὐτὸν	αὐτοῖν
1155.	ρύγχεσιν	ράμφεσιν
1173.	εἰσέπτατ'	εἰσέπτειτ'
1221.	ἀδικεῖ δὲ καὶ νῦν. ἄρα	ἀδικεῖς δέ. καὶ νῦν ἄρα
1226.	ἄρχομεν	ἄρξομεν
1228.	ἀκρατέον	ἀκροατέ'
1234.	ποίοισιν	οἴοισιν
1239.	δεινὰς	δείσας
1240.	ἀναστρέψῃ	ἀναστρέψει
1242.	καταιθαλώσῃ	καταιθαλώσει
1265.	ἔτι	ἂν ἔτι
1266.	βροτὸν	βροτῶν
1272.	ᾧ κλεινότατ' ᾧ σοφώτατ'	ᾧ τρισμακάρι' ᾧ κλεινότατ'
,,	ᾧ τρισμακαρί' ᾧ κατακ.	ᾧ κατακέλευσον κατακ.
1283.	σκυτάλι' ἐφόρου. νυνὶ	ἐσκυταλιοφόρου. νῦν
1288.	κατῆραν	κατῆρον
1289.	ἀπενέμοντ'	ἂν ἐνέμοντ'
1298.	ῆκεν	ῆκειν
1299.	ὑπὸ στυφοκόπου	ὑπ' ὀρτυγοκόπου
1308.	οὐκ ἄρα	οὐ τᾶρα
1313.	δ' ἂν... τὰν	δὴ...τάνδε
1314.	καλοῖ	καλεῖ
1315.	Peisthetaeri	Choro continuat
1320.	ἀμβρόσιαι	ἀμβροσία
1325.	πτερυῶν	πτερύγων

DINDORF.

MEINEKE.

1340. ψευδαγγελῆς εἶν'
 1343. ἐρῶ...νόμων
 1347. νομίζεται
 1358. τὰρ' αὖν
 1376. φρενὶ σώματί τε νέαν
 1389. ἀέριά τινα καὶ σκοτία
 1395. ἀλάδρομον
 1407. Κεκροπίδα
 1427. λησταί γε
 1438. τοῖς
 1448. τ' ἄνθρωπος
 1456. κᾶτ' αὖ
 1506. ἀπὸ γὰρ ὁλεῖς μ'
 1541. κωλακρέτην
 1561. ὥσπερ
 1563. λαῖμα
 1568. μεταβαλεῖς
 1568. δεξιάν
 1571. γ' ἐχειροτόνησαν
 1579. μοι
 1586. ἐπικνῶς
 1601. καὶ διαλλαττώμεθα.
 1602. ἐπὶ τοῖσδε
 1613. προσπτάμενος
 1616. ἕτερον νῦν
 1620. μισητίαν
 1624. καταπτάμενος
 1629. φησὶν
 1652. ὦν γε
 1656. νόθῳ ᾧ ἀποθνήσκων
 1669. φράτορας
 1672. καταστήσω
 1681. βατίζειν
 1692. διετέθην
 1709. οὔτε
 1711. οὔθ'
 1741. τῆς τ' εὐδαίμονος
 1753. διὰ σέ τὰ
 1757. ἐπὶ πέδον
 1763. παιῶν

- ψευδαγγελήσειν
 om.
 νομίζετε
 τὰρα
 φρενὸς ὁμματι γενεὰν
 ἀέρια καὶ σκοτεινὰ
 ἀλάδε δρόμον
 κερκωπίδα
 λησταί τε
 τοι
 θ' ἄνθρωπος
 κατ' αὖ
 ἀπὸ γάρ μ' ὁλεῖς
 κωλαγρέτην
 ὥσπερ ποθ'
 λαῖγμα
 μεταβαλεῖ
 δεξιὰ
 κεχειροτονήκασ'
 τις
 ἐπικνῆς
 καὶν διαλλαττώμεθα
 ἐπὶ τοῖσδε,
 προσπτόμενος
 ἕτερόν νυν
 μισητία
 καταπτόμενος
 φησί μ'
 ὦν γ' ἐκ
 νοθεῖ' ἀποθνήσκων
 φράτερας
 καταστήσας
 βαβράζει γ'
 διετίθην
 οὐδὲ
 οὐδ'
 κευδαίμονος
 διὰ δὲ
 ἐπὶ δάπεδον
 παιῶν

ΥΠΟΘΕΣΙΣ.

Δύο εἰσὶν Ἀθήνηθεν ἐκκεχωρηκότες πρεσβῦται διὰ τὰς δίκας. πορεύονται δὲ πρὸς τὸν Τηρέα ἔποπα γενόμενον, πευσόμενοι παρ' αὐτοῦ ποία ἐστὶ πόλις εἰς κατοικισμὸν βελτίστη. χρῶνται δὲ τῆς ὁδοῦ καθηγεμόσιν ὀρνέοις, ὁ μὲν κορώνη, ὁ δὲ κολοῖφ. ὀνομάζονται δὲ ὁ μὲν Πεισθέταιρος, ὁ δὲ Εὐελπίδης, ὅς καὶ πρότερος ἄρχεται. ἡ σκηνὴ ἐν Ἀθήναις. τὸ δράμα τοῦτο τῶν ἄγαν δυνατῶς πεποιημένων.

Ἐδιδάχθη ἐπὶ Χαβρίου διὰ Καλλιστράτου ἐκ ἄστει, ὃς ἦν δεύτερος τοῖς Ὅρνισι, πρῶτος Ἀμειψίας Κωμασταῖς, τρίτος Φρύνιχος Μονοτρόπῳ. ἔστι δὲ λε. φοβερά δὲ τότε τοῖς Ἀθηναίοις τὰ πράγματα. τό τε γὰρ ναυτικὸν ἀπώλετο περὶ Σικελίαν, Λάμαχος οὐκ ἔτι ἦν, Νικίας ἐτεθνήκει, Δεκέλειαν ἦσαν τειχίσαντες Λακεδαιμόνιοι, Ἅγις ὁ Λακεδαιμονίων στρατηγὸς περιεκάθητο τὴν Ἀττικὴν, Ἀλκιβιάδης τὰ Λακεδαιμονίων ἐφρόνει καὶ ἐκκλησιάζων συνεβούλευε τὰ χρηστὰ Λακεδαιμονίοις. ταῦτα αἱ Ἀθηναίων συμφοραὶ, διὰ ταῦτα αἱ Ἀθηναίων φυγαί. καὶ ὅμως οὐκ ἀπείχοντο τοῦ κακοπραγμανεῖν καὶ συκοφαντεῖν.

ΑΛΛΩΣ.

Τῆς τῶν Ἀθηναίων πολιτείας τὸ μέγιστον ἦν κλέος αὐτόχθοσι γενέσθαι, καὶ αὕτη φιλοτιμία πρώτη τὸ μηδέπω μηδεμιᾶς πόλεως φανείσης αὐτὴν πρῶτον ἀναβλαστῆσαι. ἀλλὰ τῷ χρόνῳ ὑπὸ προεστώτων πονηρῶν καὶ πολιτῶν δυσχερῶν ἀνετέτραπτο, καὶ διωρθοῦτο πάλιν. ἐπὶ οὖν τοῦ Δεκελεικοῦ πολέμου, πονηρῶν

τινῶν τὰ πράγματα ἐγχειρισθέντων, ἐπισφαλὴς γέγονεν ἡ παρ' αὐτῶν κατάστασις. καὶ ἐν μὲν ἄλλοις δράμασι διὰ τῆς κωμωδικῆς ἀδείας ἤλεγχεν Ἀριστοφάνης τοὺς κακῶς πολιτευομένους, φανερώς μὲν οὐδαμῶς, οὐ γὰρ ἐπὶ τούτῳ ἦν, λεληθότως δὲ, ὅσον ἀνῆκεν ἀπὸ κωμωδίας προσκρούειν. ἐν δὲ τοῖς Ὅρνισι καὶ μέγα τι διανενόηται. ὥς γὰρ ἀδιόρθωτον ἤδη νόσον τῆς πολιτείας νοσοῦσης καὶ διεφθαρμένης ὑπὸ τῶν προεστώτων, ἄλλην τινὰ πολιτείαν αἰνίττεται, ὥσανεὶ συγκεχυμένων τῶν καθεστώτων· οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ τὸ σχῆμα ὅλον καὶ τὴν φύσιν, εἰ δέοι, συμβουλεύει μετατίθεσθαι πρὸς τὸ ἡρεμαίως βιοῦν. καὶ ἡ μὲν ἀπότασις αὕτη. τὰ δὲ κατὰ θεῶν βλάβσφημα ἐπιτηδείως ὤκονομηται. καινῶν γάρ φησι τὴν πόλιν προσδεῖσθαι θεῶν, ἀφροντιστούντων τῆς κατοικίας Ἀθηνῶν τῶν ὄντων καὶ παντελῶς ἡλλοτριωκότων αὐτοὺς τῆς χώρας. ἀλλ' ὁ μὲν καθόλου στίχος τοιοῦτος. ἕκαστον δὲ τῶν κατὰ μέρος οὐκ εἰκῇ, ἀλλ' ἄντικρυς Ἀθηναίων καὶ τῶν παρ' αὐτοῖς ἐγχειριζομένων τὰ κοινὰ ἐλέγχει τὴν φαύλην διάθεσιν, ἐπιθυμίαν ἐγκατασπείρων τοῖς ἀκούουσιν ἀπαλλαγῆναι τῆς ἐνεστώσης μοχθηρᾶς πολιτείας. ὑποτίθεται γὰρ περὶ τὸν ἄερα πόλιν, τῆς γῆς ἀπαλλάσσω· ἀλλὰ καὶ βουλὰς καὶ συνόδους ὀρνίθων, ταῖς Ἀθηναίων δυσχεραίνων. ἀλλὰ καὶ ὅσα παίζει, ἐπίσκοπον, ἢ ψηφισματογράφον, ἢ τοὺς λοιποὺς εἰσάγων, οὐχ ἀπλῶς, ἀλλὰ γυμνοῖ τὰς πάντων προαιρέσεις, ὥς αἰσχροκερδείας ἔνεκεν χρηματίζονται. εἴθ' ὕστερον καὶ τὸ θεῖον εἰς ἀπρονοησίαν κωμωδεῖ. τὰ δὲ ὀνόματα τῶν γερόντων πεποιήται, ὥς εἰ πεποιθοίη ἕτερος τῷ ἐτέρῳ καὶ ἐλπίζοι ἔσεσθαι ἐν βελτίοσι. τινὲς δὲ φασι τὸν ποιητὴν τὰς ἐν ταῖς τραγωδίαις τερατολογίας ἐν μὲν ἄλλοις διελέγειν, ἐν δὲ τοῖς νῦν τὴν τῆς Γιγαντομαχίας συμπλοκὴν ἔωλον ἀποφαίνων, ὄρνισιν ἔδωκε διαφέρεισθαι πρὸς θεοὺς περὶ τῆς ἀρχῆς.

Ἐπὶ Χαβρίου τὸ δράμα καθῆκεν εἰς ἄστν διὰ Καλλιστράτου· εἰς δὲ Λήνια τὸν Ἀμφιάραιον ἐδίδαξε διὰ Φιλωνίδου. λάβοι δ' ἂν τις τοὺς χρόνους ἐκ τῶν πέρνσι γενομένων ἐπὶ Ἀριστομνήστου τοῦ πρὸ Χαβρίου. Ἀθηναῖοι γὰρ πέμπουσι τὴν Σαλαμινίαν,

τὸν Ἀλκιβιάδην μεταστελλόμενοι ἐπὶ κρίσει τῆς τῶν μυστηρίων ἐκμιμήσεως. ὁ δὲ ἄχρι μὲν Θουρίου εἴπετο τοῖς μεθήκουσιν. ἐκεῖθεν δὲ δρασμὸν ποιησάμενος εἰς Πελοπόννησον ἐπεραιώθη. τῆς δὲ μετακλήσεως μέμνηται καὶ Ἀριστοφάνης, ἀποκρύπτων μὲν τὸ ὄνομα, τὸ δὲ πρᾶγμα δηλῶν ἐν οἷς γέ φησι

μηδαμῶς

ἡμῖν παρὰ θάλατταν, ἵν' ἀνακύψεται
κλητῆρ' ἄγουσ' ἔωθεν ἡ Σαλαμίνια.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Διὰ τὰς δίκας φεύγουσιν Ἀθήνας δύο τινές·
οἱ πρὸς τὸν ἔποπα, τὸν λεγόμενον Τηρέα,
ἐλθόντες ἡρώτων ἀπράγμονα πόλιν.
εἷς δ' ὄρνις ἔποπι συμπαρὼν μέτα πλειόνων
πτηνῶν διδάσκει, τί δύνατ' ὀρνίθων γένος,
καὶ πῶς, ἐάν περ κατὰ μέσον τὸν αἶρα
πόλιν κτίσωσι, τῶν θεῶν τὰ πράγματα
αὐτοὶ παραλήψοντ'. ἐκ δὲ τοῦδε φάρμακον
πτέρυγας τ' ἐποιοῦν· ἠξίωσαν δ' οἱ θεοὶ,
ἐπίθεσιν οὐ μικρὰν ὀρῶντες γενομένην.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΕΥΕΛΠΙΔΗΣ.

ΠΕΙΣΘΕΤΑΙΡΟΣ.

ΤΡΟΧΙΛΟΣ, *θεράπων Ἐποπος.*

ΕΠΟΨ.

ΧΟΡΟΣ ΟΡΝΙΘΩΝ.

ΦΟΙΝΙΚΟΠΤΕΡΟΣ.

ΚΗΡΥΚΕΣ.

ΙΕΡΕΥΣ.

ΠΟΙΗΤΗΣ.

ΧΡΗΣΜΟΛΟΓΟΣ.

ΜΕΤΩΝ *γεωμέτρης.*

ΕΠΙΣΚΟΠΟΣ.

ΨΗΦΙΣΜΑΤΟΠΩΛΗΣ.

ΑΓΓΕΛΟΙ.

ΙΡΙΣ.

ΠΑΤΡΑΛΟΙΑΣ.

ΚΙΝΗΣΙΑΣ *διθυραμβοποιός.*

ΣΥΚΟΦΑΝΤΗΣ.

ΠΡΟΜΗΘΕΥΣ.

ΠΟΣΕΙΔΩΝ.

ΤΡΙΒΑΛΛΟΣ.

ΗΡΑΚΛΗΣ.

ΟΡΝΙΘΕΣ.

ΕΥ. Ὁρθὴν κελεύεις, ἧ τὸ δένδρον φαίνεται;

ΠΕ. διαρραγείης. ἦδε δ' αὖ κρώζει πάλιν.

ΕΥ. τί, ὦ πονήρ', ἄνω κάτω πλανύττομεν;
ἀπολούμεθ' ἄλλως τὴν ὁδὸν προφορουμένω.

ΠΕ. τὸ δ' ἐμὲ κορώνη πειθόμενον τὸν ἄθλιον 5
ὁδοῦ περιελθεῖν στάδια πλεῖν ἢ χίλια.

ΕΥ. τὸ δ' ἐμὲ κολοιῶ πειθόμενον τὸν δύσμορον
ἀποσποδῆσαι τοὺς ὄνυχας τῶν δακτύλων.

ΠΕ. ἀλλ' οὐδ' ὅπου γῆς ἐσμέν οἶδ' ἔγωγ' ἔτι.

ΕΥ. ἐντευθενὶ τὴν πατρίδ' ἂν ἐξεύροις σύ που; 10

ΠΕ. οὐδ' ἂν μὰ Δία γ' ἐντεῦθεν Ἐξηκεστίδης.

ΕΥ. οἴμοι. ΠΕ. σὺ μὲν, ὦ τᾶν, τὴν ὁδὸν ταύτην ἴθι.

ΕΥ. ἦ δεινὰ νῶ δέδρακεν οὐκ τῶν ὀρνέων,
ὁ πινακοπώλης Φιλοκράτης μελαγχολῶν,
ὅς τῳδ' ἔφασκε νῶν φράσειν τὸν Τηρέα, 15
τὸν ἔποφ' ὅς ἔρνις ἐγένετ', ἐκ τῶν ὀρνέων.
κἀπέδοτο τὸν μὲν Θαρρελείδου τουτουὶ
κολοιὸν ὀβολοῦ, τηνδεδὶ τριωβόλου.

τῳ δ' οὐκ ἄρ' ἦστην οὐδὲν ἄλλο πλὴν δάκνειν.

καὶ νῦν τί κέχνηας; ἔσθ' ὅποι κατὰ τῶν πετρῶν 20

ἡμᾶς ἔτ' ἄξεις; οὐ γάρ ἐστ' ἐνταῦθά τις

ὁδός. ΠΕ. οὐδὲ μὰ Δί' ἐνταῦθά γ' ἀτραπὸς οὐδαμοῦ.

- ΕΥ. τί δ' ; ἡ κορώνη τῆς ὁδοῦ τι λέγει πέρι ;
 ΠΕ. οὐ ταῦτ' αὖ κρώζει μὰ Δία νῦν τε καὶ τότε.
- ΕΥ. τί δὴ λέγει περὶ τῆς ὁδοῦ ; ΠΕ. τί δ' ἄλλο γ' ἢ 25
 βρύκουσ' ἀπέδεσθαί φησί μου τοὺς δακτύλους ;
- ΕΥ. οὐ δεινὸν οὖν δῆτ' ἐστὶν ἡμᾶς δεομένους
 ἐς κόρακας ἐλθεῖν καὶ παρεσκευασμένους,
 ἔπειτα μὴ ἔξυρεῖν δύνασθαι τὴν ὁδόν ;
 ἡμεῖς γάρ, ὦνδρες οἱ παρόντες ἐν λόγῳ, 30
 νόσον νοσοῦμεν τὴν ἐναντίαν Σάκκῃ·
 ὁ μὲν γὰρ οὐκ ὦν ἀστὸς ἐσβιάζεται,
 ἡμεῖς δὲ φυλῇ καὶ γένει τιμώμενοι,
 ἀστοὶ μετ' ἀστών, οὐ σοβοῦντος οὐδενὸς
 ἀνέπτόμεσθ' ἐκ τῆς πατρίδος ἀμφοῖν ποδοῖν, 35
 αὐτὴν μὲν οὐ μισοῦντ' ἐκείνην τὴν πόλιν
 τὸ μὴ οὐ μεγάλην εἶναι φύσει κεῦδαίμονα
 καὶ πᾶσι κοινὴν ἐναποτίσαι χρήματα.
 οἱ μὲν γὰρ οὖν τέττιγες ἓνα μῆν' ἢ δύο
 ἐπὶ τῶν κραδῶν ἄδουσ', Ἀθηναῖοι δ' αἰεὶ 40
 ἐπὶ τῶν δικῶν ἄδουσι πάντα τὸν βίον.
 διὰ ταῦτα τόνδε τὸν βάδον βαδίζομεν,
 κανοῦν δ' ἔχοντε καὶ χύτραν καὶ μυρρίνας
 πλανώμεθα ζητοῦντε τόπον ἀπράγμονα,
 ὅποι καθιδρυθέντε διαγενοίμεθ' ἄν. 45
 ὁ δὲ στόλος νῦν ἐστὶ παρὰ τὸν Τηρέα
 τὸν ἔποπα, παρ' ἐκείνου πυθέσθαι δεομένῳ,
 εἴ που τοιαύτην εἶδε πόλιν ἢ πέπτατο.
- ΠΕ. οὗτος. ΕΥ. τί ἐστίν ; ΠΕ. ἡ κορώνη μοι πάλαι
 ἄνω τι φράζει. ΕΥ. χῶ κολοῖος οὗτος 50
 ἄνω κέχηνεν ὥσπερ εἰ δεικνύς τί μοι·
 κοῦκ ἔσθ' ὅπως οὐκ ἔστιν ἐνταῦθ' ὄρνεα.
 εἰσόμεθα δ' αὐτίκ', ἢν ποιήσωμεν ψόφον.

ΠΕ. ἀλλ' οἷσθ' ὃ δρᾶσον; τῷ σκέλει θένε τὴν πέτραν.

ΕΥ. σὺ δὲ τῇ κεφαλῇ γ', ἵν' ἡ διπλάσιος ὁ ψίφος. 55

ΠΕ. σὺ δ' οὖν λίθῳ κόψον λαβών.

ΕΥ. πάνυ γ', εἰ δοκεῖ.

παῖ παῖ.

ΠΕ. τί λέγεις, οὗτος; τὴν ἔποπα παῖ καλεῖς;

οὐκ ἀντὶ τοῦ παιδός σ' ἐχρῆν ἐποποῖ καλεῖν;

ΕΥ. ἐποποῖ. ποιήσεις τοί με κόπτειν αὖθις αὖ;

ἐποποῖ.

60

ΤΡΟ. τίνες οὗτοι; τίς ὁ βοῶν τὸν δεσπότην;

ΕΥ. Ἀπολλὸν ἀποτρόπαιε, τοῦ χασμήματος.

ΤΡΟ. αἶμοι τάλας, ὀρνιθοθήρα τουτωῖ.

ΕΥ. οὕτως τι δεινὸν οὐδὲ κάλλιον λέγειν;

ΤΡΟ. ἀπολείσθον. ΕΥ. ἀλλ' οὐκ ἐσμέν ἀνθρώπῳ.

ΤΡΟ. τί δαί;

ΕΥ. Ὑποδεδιῶς ἔγωγε, Λιβυκὸν ὄρνεον.

65

ἀτὰρ σὺ τί θηρίον ποτ' εἶ πρὸς τῶν θεῶν;

ΤΡΟ. ἔρνις ἔγωγε δοῦλος.

70

ΕΥ. ἡττήθης τινὸς

ἄλεκτρούνο;

ΤΡΟ. οὐκ, ἀλλ' ὅτε περ ὁ δεσπότης

ἔποψ ἐγένετο, τότε γενέσθαι μ' ἠῤῥατο

ὄρνιν, ἵν' ἀκόλουθον διάκονόν τ' ἔχη.

ΕΥ. δεῖται γὰρ ὄρνις καὶ διακόνου τινός;

ΤΡΟ. οὗτός γ', ἅτ', οἶμαι, πρότερον ἄνθρωπός ποτ' ὦν. 75

ὅτε μὲν ἐρᾷ φαγεῖν ἀφύας Φαληρικός,

τρέχω 'π' ἀφύας ἐγὼ λαβὼν τὸ τρύβλιον.

ἔτνους δ' ἐπιθυμῇ, δεῖ τε τορύνης καὶ χύτρας·

τρέχω 'πὶ τορύνην.

ΕΥ. τροχίλος ὄρνις οὕτοσί.

οἷσθ' οὖν ὃ δρᾶσον, ὦ τροχίλε; τὸν δεσπότην 80

ἡμῖν κάλεσον. ΤΡΟ. ἀλλ' ἀρτίως νῆ τὸν Δία
εὔδει καταφαγὼν μύρτα καὶ σέρφους τινάς.

ΕΥ. ὅμως ἐπέγειρον αὐτόν.

ΤΡΟ. οἶδα μὲν σαφῶς
ὅτι ἀχθέσεται, σφῶν δ' αὐτὸν οὔνεκ' ἐπεγερω̃.

ΠΕ. κακῶς σύ γ' ἀπόλοι', ὥς μ' ἀπέκτεινας δέει. 85

ΕΥ. οἶμοι κακοδαίμων, χῶ κολοῖός μοι'χεται
ὑπὸ τοῦ δέους.

ΠΕ. ὦ δειλότατον σὺ θηρίον,
δείσας ἀφήκας τὸν κολοῖόν;

ΕΥ. εἰπέ μοι,
σὺ δὲ τὴν κορώνην οὐκ ἀφήκας καταπεσάν;

ΠΕ. μὰ Δί' οὐκ ἔγωγε. ΕΥ. ποῦ γάρ ἐστιν; 90

ΠΕ. ἀπέπτατο.

ΕΥ. οὐκ ἄρ' ἀφήκας· ὦγάθ', ὥς ἀνδρεῖος εἶ.

ΕΠΟΨ. ἀνοιγε τὴν ὕλην, ἵν' ἐξέλθω ποτέ.

ΕΥ. ὦ Ἡράκλεις, τουτὶ τί ποτ' ἐστὶ θηρίον;
τίς ἢ πτέρωσις; τίς ὁ τρόπος τῆς τριλοφίας;

ΕΠΟΨ. τίνες εἰσὶ μ' οἱ ζητοῦντες; 95

ΕΥ. οἱ δώδεκα θεοὶ
εἴξασιν ἐπιτρῖψαί σε.

ΕΠΟΨ. μὲν με σκώπτετον
ὀρῶντε τὴν πτέρωσιν; ἦ γὰρ, ὦ ξένοι,
ἄνθρωπος. ΕΥ. οὐ σοῦ καταγελῶμεν.

ΕΠΟΨ. ἀλλὰ τοῦ;

ΕΥ. τὸ ῥάμφος ἡμῖν σου γέλοιον φαίνεται.

ΕΠΟΨ. τοιαῦτα μέντοι Σοφοκλέης λυμαίνεται
ἐν ταῖς τραγωδίαισιν ἐμὲ τὸν Τηρέα. 100

ΕΥ. Τηρεὺς γὰρ εἶ σύ; πότερον ὄρνις ἢ ταῶς;

ΕΠΟΨ. ὄρνις ἔγωγε. ΕΥ. κατὰ σοι ποῦ τὰ πτερά;

ΕΠΟΨ. ἐξερρύνκε. ΕΥ. πότερον ὑπὸ νόσου τινός;

ΕΠΟΥ. οὐκ, ἀλλὰ τὸν χειμῶνα πάντα τῶρνεα 105
 πτερορρνεῖ, καὶτ' αὖθις ἕτερα φύομεν.
 ἀλλ' εἴπατόν μοι, σφῶν τίν' ἐστόν;

ΕΥ. νῶ; βροτώ.

ΕΠΟΥ. ποδαπὼ τὸ γένος δ' ;

ΕΥ. ὅθεν αἱ τριήρεις αἱ καλαί.

ΕΠΟΥ. μῶν ἡλιαστά;

ΕΥ. μᾶλλον θατέρου τρόπου,
 ἀπηλιαστά. 110

ΕΠΟΥ. σπείρεται γὰρ τοῦτ' ἐκεῖ
 τὸ σπέρμ' ;

ΕΥ. ὀλίγον ζητῶν ἂν ἐξ ἀγροῦ λάβοις.

ΕΠΟΥ. πράγους δὲ δὴ τοῦ δεομένω δεῦρ' ἦλθετον ;

ΕΥ. σοὶ συγγένεσθαι βουλομένω. ΕΠΟΥ. τίνος πέρι;

ΕΥ. ὅτι πρῶτα μὲν ἦσθ' ἄνθρωπος, ὥσπερ νῶ, ποτέ,
 κἀργύριον ὠφείλῃσας, ὥσπερ νῶ, ποτέ, 115
 κοῦκ ἀποδιδούς ἔχαιρες, ὥσπερ νῶ, ποτέ.
 εἴτ' αὖθις ὀρνίθων μεταλλάξας φύσιν
 καὶ γῆν ἐπεπέτου καὶ θάλατταν ἐν κύκλῳ,
 καὶ πάνθ' ὅσαπερ ἄνθρωπος ὅσα τ' ὄρνις φρονεῖς.
 ταῦτ' οὖν ἰκέται νῶ πρὸς σὲ δεῦρ' ἀφίγμεθα, 120
 εἴ τινα πόλιν φράσειας ἡμῖν εὖερον,
 ὥσπερ σισύραν ἐγκατακλινῆναι μαλθακῇν.

ΕΠΟΥ. ἔπειτα μείζω τῶν Κραναῶν ζητεῖς πόλιν ;

ΕΥ. μείζω μὲν οὐδὲν, προσφορωτέραν δὲ νῶν.

ΕΠΟΥ. ἀριστοκρατεῖσθαι δῆλος εἰ ζητῶν. 125

ΕΥ. ἐγώ;

ἥκιστα· καὶ τὸν Σκελλίου βδελύττομαι.

ΕΠΟΥ. ποίαν τιν' οὖν ἥδιστ' ἂν οἰκοῖτ' ἂν πόλιν ;

ΕΥ. ὅπου τὰ μέγιστα πράγματ' εἴη τοιαδί·

ἐπὶ τὴν θύραν μου πρῶ τις ἐλθὼν τῶν φίλων

λέγοι ταδί· πρὸς τοῦ Διὸς τοῦλυμπίου, 130
 ὅπως παρέσει μοι καὶ σὺ καὶ τὰ παιδία
 λουσάμενα πρῶ· μέλλω γὰρ ἔστιν γάμους·
 καὶ μηδαμῶς ἄλλως ποιήσης· εἰ δὲ μὴ,
 μή μοι τύτε γ' ἔλθης, ὅταν ἐγὼ πράττω κακῶς.

ΕΠΟΥ. νῆ Δία τάλαιπῶρων γεπραγμάτων ἐρᾶς. 135
 ἀτὰρ ἔστι γ' ὅποιαν λέγετον εὐδαίμων πόλις
 παρὰ τὴν ἐρυθρὰν θάλατταν. 145

ΕΥ. οἴμοι, μηδαμῶς
 ἡμῖν γε παρὰ θάλατταν, ἵν' ἀνακύψεται
 κλητῆρ' ἄγουσ' ἔωθεν ἡ Σαλαμινία.
 Ἑλληνικὴν δὲ πόλιν ἔχεις ἡμῖν φράσαι;

ΕΠΟΥ. τί δ' οὐ τὸν Ἥλειον Λέπρεον οἰκίζετον 150
 ἐλθόνθ';

ΕΥ. ὅτι νῆ τοὺς θεοὺς, ἔσ' οὐκ ἰδάν,
 βδελύττομαι τὸν Λέπρεον ἀπὸ Μελανθίου.

ΕΠΟΥ. ἀλλ' εἰσὶν ἕτεροι τῆς Λοκριδος Ὀπούντιοι,
 ἵνα χρὴ κατοικεῖν.

ΕΥ. ἀλλ' ἔγωγ' Ὀπούντιος 155
 οἶκ' ἂν γενοίμην ἐπὶ ταλάντῳ χρυσοῦ.
 οὗτος δὲ δὴ τίς ἔσθ' ὁ μετ' ὀρνίθων βίος;
 σὺ γὰρ οἶσθ' ἀκριβῶς.

ΕΠΟΥ. οὐκ ἄχαρις ἐς τὴν τριβίην·
 οὐδ' πρῶτα μὲν δεῖ ζῆν ἄνευ βαλαντίου.

ΕΥ. πολλὴν γ' ἀφεῖλες τοῦ βίου κιβδηλίαν.

ΕΠΟΥ. νεμόμεσθα δ' ἐν κήποις τὰ λευκὰ σήσαμα 160
 καὶ μύρτα καὶ μήκωνα καὶ σισύμβρια.

ΕΥ. ὑμεῖς μὲν ἄρα ζητε νυμφίων βίον.

ΠΕ. φεῦ φεῦ.
 ἦ μέγ' ἐνορῶ βούλευμ' ἐν ὀρνίθων γένει,
 καὶ δύναμιν ἧ γένοιτ' ἂν, εἰ πίθοισθέ μοι.

ΕΠΟΥ. τί σοι πιθώμεσθ' ;

ΠΕ. ὅ τι πίθησθε; πρῶτα μὲν
μὴ περιπέτεσθε πανταχῇ κεχηνότες· 165
ὥς τοῦτ' ἄτιμον τοῦργον ἐστίν. αὐτίκα
ἐκεῖ παρ' ἡμῶν τοὺς πετομένους ἦν ἔρη,
τίς ἐστὶν οὗτος; ὁ Τελέας ἐρεῖ ταδί·
ἄνθρωπος ὄρνις ἀστάθμητος πετόμενος,
ἀτέκμαρτος, οὐδὲν οὐδέποτ' ἐν ταύτῳ μένων. 170

ΕΠΟΥ. νῆ τὸν Διόνυσον, εἴ γε μωμᾷ ταυταγί.
τί ἂν οὖν ποιοῖμεν; ΠΕ. οἰκίσατε μίαν πόλιν.

ΕΠΟΥ. ποίαν δ' ἂν οἰκίσαιμεν ὄρνιθες πόλιν;
ΠΕ. ἄλγητες, ὧ σκαιότατον εἰρηκῶς ἔπος,
βλέψον κάτω. ΕΠΟΥ. καὶ δὴ βλέπω. 175

ΠΕ. βλέπε νῦν ἄνω.

ΕΠΟΥ. βλέπω. ΠΕ. περίαγε τὸν τράχηλον.

ΕΠΟΥ. νῆ Δία
ἀπολαύσομαί τι δ', εἰ διαστραφήσομαι.

ΠΕ. εἶδές τι;

ΕΠΟΥ. τὰς νεφέλας γε καὶ τὸν οὐρανόν.

ΠΕ. οὐχ οὗτος οἶν δήπου ἔστιν ὄρνιθων πόλος;

ΕΠΟΥ. πόλος; τίνα τρόπον; 180

ΠΕ. ὥσπερ εἰ λέγοις τύπος.

ὅτι δὲ πολεῖται τοῦτο καὶ διέρχεται
ἅπαντα, διὰ τοῦτό γε καλεῖται νῦν πόλος·
ἦν δ' οἰκίσητε τοῦτο καὶ φράξῃθ' ἅπαξ,
ἐκ τοῦ πόλου τούτου κεκλήσεται πόλις.
ἄστ' ἄρξετ' ἀνθρώπων μὲν ὥσπερ παρνόπων, 185
τοὺς δ' αὖ θεοὺς ἀπολεῖτε λιμῶ Μηλίῳ.

ΕΠΟΥ. πῶς;

ΠΕ. ἐν μέσῳ δήπουθεν ἀήρ ἐστι γῆς.
εἴθ' ὥσπερ ἡμεῖς, ἦν ἰέναι βουλώμεθα

Πυθώδε, Βοιωτοὺς δίοδον αἰτούμεθα,
 οὕτως, ὅταν θύσωσιν ἄνθρωποι θεοῖς, 190
 ἣν μὴ φόρον φέρωσιν ὑμῖν οἱ θεοί,
 διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους
 τῶν μηρίων τὴν κνῖσαν οὐ διαφρήσετε.

ΕΠΟΨ. ἰοὺ ἰοῦ·

μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα,
 μὴ ἔγωγὸν νόημα κομψότερον ἤκουσά πω· 195
 ὥστ' ἂν κατοικίζοιμι μετὰ σοῦ τὴν πόλιν,
 εἰ ξυνδοκοίη τοῖσιν ἄλλοις ὀρνέοις.

ΠΕ. τίς ἂν οὖν τὸ πρᾶγμ' αὐτοῖς διηγῆσαιτο;

ΕΠΟΨ. σύ.

ἐγὼ γὰρ αὐτοὺς βαρβάρους ὄντας πρὸ τοῦ
 ἐδίδαξα τὴν φωνὴν, ξυνὼν πολὺν χρόνον. 200

ΠΕ. πῶς δῆτ' ἂν αὐτοὺς ξυγκαλέσεις;

ΕΠΟΨ. ῥαδίως.

δευρὶ γὰρ ἐσβὰς αὐτίκα μάλ' ἐς τὴν λόχμην,
 ἔπειτ' ἀνεγείρας τὴν ἐμὴν ἀηδόνα,
 καλοῦμεν αὐτούς· οἱ δὲ νῶν τοῦ φθέγματος
 ἐάνπερ ἐπακούσωσι, θεύσονται δρόμῳ. 205

ΠΕ. ὦ φίλτατ' ὀρνίθων σὺ, μή νυν ἔσταθι·
 ἀλλ' ἀντιβολῶ σ', ἄγ' ὥς τάχιστ' ἐς τὴν λόχμην
 ἔσβαινε κἀνέγειρε τὴν ἀηδόνα.

ΕΠΟΨ. ἄγε σύννομέ μοι, παῦσαι μὲν ὕπνου,
 λῦσον δὲ νόμους ἱερῶν ὕμνων, 210
 οὓς διὰ θείου στόματος θρηνεῖς,
 τὸν ἐμὸν καὶ σὸν πολὺδακρυν Ἰτυν
 ἐλελιζομένη διεροῖς μέλεσιν
 γένυος ξουθῆς·

καθαρὰ χωρεῖ διὰ φυλλοκόμου
 μίλακος ἡχῶ πρὸς Διὸς ἔδρας, 215

ἴν' ὁ χρυσοκόμας Φοῖβος ἀκούων
 τοῖς σοῖς ἐλέγοις ἀντιψάλλων
 ἐλεφαντόδετον φόρμιγγα θεῶν
 ἴστησι χορούς·
 διὰ δ' ἀθανάτων στομάτων χωρεῖ
 ξύμφωνος ὁμοῦ
 θεία μακάρων ὀλολυγή.
 (αὐλεῖ.)

220

ΠΕ. ὦ Ζεῦ βασιλεῦ, τοῦ φθέγματος τοῦρνηθίου·
 οἷον κατεμελίτωσε τὴν λόχμην ὕλην.

ΕΥ. οὗτος. ΠΕ. τί ἔστιν; ΕΥ. οὐ σιωπήσει;

225

ΠΕ. τί δαί;

ΕΥ. οὔποψ μελωδεῖν αὖ παρασκευάζεται.

ΕΠΟΨ. ἐποποποποποποποποποποποῖ,

ἰὼ ἰὼ, ἰτὼ ἰτὼ ἰτὼ ἰτὼ

ἴτω τις ὧδε τῶν ἐμῶν ὁμοπτέρων·

ὅσοι τ' εὐσπόρους ἀγροίκων γῆρας

230

νέμεσθε, φῦλα μυρία κριθοτράγων

σπερμολόγων τε γένη

ταχὺ πετόμενα, μαλθακὴ ἰέντα γῆρυν.

ὅσα τ' ἐν ἄλοκι θαμὰ

βῶλον ἀμφιτιτυβίζεθ' ὧδε λεπτὸν

235

ἡδομένα φωνᾷ·

τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ

ὅσα θ' ὑμῶν κατὰ κήπους ἐπὶ κισσοῦ

κλάδεσι νομὸν ἔχει,

τά τε κατ' ὄρεα, τά τε κοτινοτράγα, τά τε κομαρο-
 φάγα,

240

ἀνύσατε πετόμενα πρὸς ἐμὰν ἀοιδάν·

τριοτὸ τριοτὸ τοτοβρίξ.

οἷ θ' ἐλείας μαρ' αὐλῶνας ὄξυστόμους

ἐμπίδας κάπτεθ', ὅσα τ' εὐδρόσους γῆς τόπους 245
 ἔχετε λειμῶνά τ' ἐρόεντα Μαραθῶνος,

ὄρνις τε πτεροποίκιλος

ἀτταγᾶς ἀτταγᾶς·

ἂν τ' ἐπὶ πόντιον οἶδμα θαλάσσης 250

φῦλα μετ' ἀλκύνεσσι ποτᾶται.

δεῦρ' ἔτε πευσόμενοι τὰ νεώτερα,

πάντα γὰρ ἐνθάδε φῦλ' ἀθροίζομεν

οἰωνῶν ταναοδείρων.

ἥκει γάρ τις δριμύς πρέσβυς, 255

καινὸς γνώμην,

καινῶν ἔργων τ' ἐγχειρητής.

ἀλλ' ἔτ' ἐς λόγους ἅπαντα,

δεῦρο δεῦρο δεῦρο δεῦρο.

τοροτοροτοροτοροτιῖξ. 260

κικκαβαῦ κικκαβαῦ.

τοροτοροτοροτορολιλιλίξ.

ΠΕ. ὁρᾶς τιν' ὄρνιν;

ΕΥ. μὰ τὸν Ἀπόλλω ἡγὼ μὲν οὐ·

καίτοι κέχηνά γ' εἰς τὸν οὐρανὸν βλέπων.

ΠΕ. ἄλλως ἄρ' οὐπόψ, ὥς ἔοικ', ἐς τὴν λόχμην 265

ἐμβὰς ἐπῶξε χαραδριὸν μιμούμενος.

ΦΟ. τοροτιῖξ τοροτιῖξ.

ΠΕ. ὦγάθ', ἀλλὰ χούτοσὶ καὶ δὴ τις ὄρνις ἔρχεται.

ΕΥ. νῆ Δί' ὄρνις δῆτα. τίς ποτ' ἐστίν; οὐ δῆπου ταῶς;

ΠΕ. οὗτος αὐτὸς νῶν φράσει τίς ἐστίν ὄρνις οὐτοσί; 270

ΕΠΟΨ. οὗτος οὐ τῶν ἡθάδων τῶνδ' ὦν ὁράθ' ὑμεῖς αἰεὶ,
 ἀλλὰ λιμναῖος.

ΠΕ. βαβαί, καλὸς γε καὶ φοινικιοῦς.

ΕΠΟΨ. εἰκότως γε· καὶ γὰρ ὄνομ' αὐτῷ ἔστι φοινι-
 κόπτερος.

ΕΥ. οἷτος, ὦ σέ τοι. ΠΕ. τί βωστρεῖς;

ΕΥ. ἕτερος ὄρνις οὔτοσί.

ΠΕ. νῆ Δι' ἕτερος δῆτα χούτος ἔξεδρον χώραν ἔχων. 275
τίς ποτ' ἔσθ' ὁ μουσόμεντις ἀτοπος ὄρνις ὀριβάτης;

ΕΠΟΨ. ὄνομα τούτῳ Μῆδος ἐστί.

ΠΕ. Μῆδος; ὦναξ Ἡράκλεις
εἶτα πῶς ἄνευ καμήλου Μῆδος ὦν εἰσέπτατο;

ΕΥ. ἕτερος αὖ λόφον κατειληφώς τις ὄρνις οὔτοσί.

ΠΕ. τί τὸ τέρας τουτί ποτ' ἐστίν; οὐ σὺ μόνος ἄρ' ἴσθ'
ἔποψ, 280

ἀλλὰ χούτος ἕτερος;

ΕΠΟΨ. ἀλλ' οὔτος μὲν ἐστί Φιλοκλέους
ἐξ ἔποπος, ἐγὼ δὲ τούτου πάππος, ὥσπερ εἰ λέγοις
Ἴππίνικος Καλλίου καὶ Ἴππονίκου Καλλίας.

ΠΕ. Καλλίας ἄρ' οὔτος οἷρνις ἐστίν; ὥς πτερορρυεῖ.

ΕΠΟΨ. ἄτε γὰρ ἂν γενναῖος ὑπὸ τε συκοφαντῶν τίλ-
λεται, 285

αἶ τε θήλειαι προσεκτίλλουσιν αὐτοῦ τὰ πτερά.

ΠΕ. ὦ Πόσειδον, ἕτερος αὖ τις βαπτὸς ὄρνις οὔτοσί.
τίς ὀνομάζεται ποθ' οὔτος;

ΕΠΟΨ. οὔτοσὶ κατωφαγᾶς.

ΠΕ. ἐστί γὰρ κατωφαγᾶς τις ἄλλος ἢ Κλεώνυμος;

ΕΥ. πῶς ἂν οἶν Κλεώνυμός γ' ὦν οὐκ ἀπέβαλε τον λόφον;

ΠΕ. ἀλλὰ μέντοι τίς ποθ' ἢ λόφωσις ἢ τῶν ὀρνέων; 290
ἢ 'πὶ τὸν δίαυλον ἦλθον;

ΕΥ. ὥσπερ οἱ Κᾶρες μὲν οἶν
ἐπὶ λόφων οἰκοῦσιν, ὠγάθ', ἀσφαλείας οὔνεκα.

ΠΕ. ὦ Πόσειδον, οἷχ ὀρᾶς ὅσον συνείλεται κακὸν
ὀρνέων; 295

ΕΥ. ὦναξ Ἀπολλων, τοῦ νέφους. ἰοὺ ἰοῦ
οὐδ' ἰδεῖν ἔτ' ἔσθ' ὑπ' αὐτῶν πετομένων τὴν εἴσοδον.

ΕΠΟΨ. οὔτοσὶ πέρδιξ, ἐκεινοσὶ δὲ νῆ Δί' ἀτταγῆς,
οὔτοσὶ δὲ πηνέλοψ, ἐκεινοσὶ δέ γ' ἀλκυών.

ΕΥ. τίς γάρ ἐσθ' οὔπισθεν αὐτῆς;

ΕΠΟΨ. ὅστις ἐστί; κειρύλος.

ΠΕ. κειρύλος γάρ ἐστίν ὄρνις; 300

ΕΥ. οὐ γάρ ἐστι Σποργίλος;

ΕΠΟΨ. χαῦτηί γε γλαῦξ.

ΕΥ. τί φῆς; τίς γλαῦκ' Ἀθήναζ' ἦγαγε;

ΕΠΟΨ. κίττα, τρυγών, κορυδὸς, ἐλεᾶς, ὑποθυμὶς, περι-
στερὰ,

νέρτος, ἰέραξ, φάττα, κόκκυξ, ἐρυθρόπους, κεβλήπυρις,
πορφυρίς, κερχυνὴς, κολυμβίς, ἀμπελὶς, φήνη, δρύοψ.

ΕΥ. ἰοὺ ἰοὺ τῶν ὀρνέων, 305

ἰοὺ ἰοὺ τῶν κοψίχων·

οἷα πιππίζουσι καὶ τρέχουσι διακεκραγότες.

ἄρ' ἀπειλοῦσίν γε νῶν; οἴμοι, κεχήνασίν γέ τοι
καὶ βλέπουσιν εἰς σὲ καμέ.

ΠΕ. τοῦτο μὲν καμοὶ δοκεῖ.

ΧΟ. ποποποποποποποποῦ μ' ἄρ' ὅς ἐκάλεσε; τίνα τόπον
ἄρα νέμεται; 310

ΕΠΟΨ. οὔτοσὶ πάλαι πάρειμι κοῦκ ἀποστατῶ φίλων.

ΧΟ. τιτιτιτιτιτιτιτίνα λόγον ἄρα ποτὲ πρὸς ἐμὲ φίλον
ἔχων; 315

ΕΠΟΨ. κοινὸν, ἀσφαλῆ, δίκαιον, ἡδὺν, ὠφελήσιμον.

ἄνδρε γὰρ λεπτῶ λογιστὰ δεῦρ' ἀφίχθον ὡς ἐμέ. 320

ΧΟ. ποῦ; πᾶ; πῶς φῆς;

ΕΠΟΨ. φήμ' ἀπ' ἀνθρώπων ἀφίχθαι δεῦρο πρεσβύτα
δύο·

ἥκετον δ' ἔχοντε πρέμνον πράγματος πελωρίου.

ΧΟ. ὦ μέγιστον ἑξαμαρτῶν ἐξ ὕτου τράφην ἐγὼ,
πῶς λέγεις; ΕΠΟΨ. μήπω φοβηθῆς τὴν λόγον.

ΧΟ.

τί μ' εἰργάσω;

ΕΠΟΨ. ἄνδρ' ἐδεξάμην ἐραστὰ τῇσδε τῆς ξυνουσίας.

ΧΟ. καὶ δέδρακας τοῦτο τοῦργον;

325

ΕΠΟΨ.

καὶ δεδρακώς γ' ἤδομαι.

ΧΟ. κάστὸν ἤδη που παρ' ἡμῖν;

ΕΠΟΨ.

εἰ παρ' ὑμῖν εἴμ' ἐγώ.

ΧΟ. ἔα ἔα,

στρ.

προδεδόμεθ' ἀνόσιά τ' ἐπάθομεν·

ὅς γὰρ φίλος ἦν ὁμότροφά θ' ἡμῖν

ἐνέμετο πεδία παρ' ἡμῖν,

330

παρέβη μὲν θεσμοὺς ἀρχαίους,

παρέβη δ' ὄρκους ὀρνίθων·

ἐς δὲ δόλον ἐκάλεσε, παρέβαλέ τ' ἐμὲ παρὰ

γένος ἀνόσιον, ὅπερ ἐξ ὅτου ἔγινετ' ἐπ' ἐμοὶ

πολέμιον ἐτράφη.

335

ἀλλὰ πρὸς τοῦτον μὲν ἡμῖν ἔστιν ὕστερος λόγος·

τῷ δὲ πρεσβύτῃ δοκεῖ μοι τῷδε δοῦναι τὴν δίκην

διαφορηθῆναί θ' ὑφ' ἡμῶν.

ΠΕ.

ὥς ἀπωλόμεσθ' ἄρα.

ΕΥ. αἵτιος μέντοι σὺ νῶν εἰ τῶν κακῶν τούτων μόνος.

ἐπὶ τί γάρ μ' ἐκείθεν ἦγες;

340

ΠΕ.

ἵν' ἀκολουθοίης ἐμοί.

ΕΥ. ἵνα μὲν οὖν κλάοιμι μεγάλα.

ΠΕ.

τοῦτο μὲν ληρεῖς ἔχων

κάρτα· πῶς κλαύσει γὰρ, ἣν ἄπαξ γε τῷφθαλμῷ

ἔκκοπῆς;

ΧΟ. ἰὼ ἰὼ,

ἀντ.

ἔπαγ', ἐπιθ', ἐπίφερε πολέμιον

ὄρμᾶν φουίαν, πτέρυγά τε παντᾶ

345

περίβαλε περί τε κύκλωσαι

ὥς δεῖ τῷδ' οἰμώζειν ἄμφω

καὶ δοῦναι ῥίγχει φορβάν.

οὔτε γὰρ ὕρος σκιερὸν οὔτε νέφος αἰθέριον

οὔτε πολὺν πέλαγος ἔστιν ὃ τι δέξεται

350

τάδ' ἀποφυγόντε με.

ἀλλὰ μὴ μέλλωμεν ἤδη τώδε τίλλειν καὶ δάκνειν.

ποῦ 'σθ' ὁ ταξίαρχος; ἐπαγέτω τὸ δεξιὸν κέρας·

ΕΥ. τοῦτ' ἐκείνο· ποῖ φύγω δύστηνος;

ΠΕ. οὔτος, οὐ μενεῖς;

ΕΥ. ἔν' ὑπὸ τούτων διαφορηθῶ;

355

ΠΕ. πῶς γὰρ ἂν τούτους δοκεῖς
ἐκφυγεῖν; ΕΥ. οὐκ οἶδ' ὥπως ἂν.

ΠΕ. ἀλλ' ἐγὼ τοί σοι λέγω
ὅτι μένοντε δεῖ μάχεσθαι λαμβάνειν τε τῶν χυτρῶν.

ΕΥ. τί δὲ χύτρα νῶ γ' ἀφελήσει;

ΠΕ. γλαυῆξ μὲν οὐ πρύσεισι νῶν·

ΕΥ. τοῖς δὲ γαμφώνυξι τοισδί;

ΠΕ. τὸν ὀβελίσκον ἀρπάσας
εἶτα κατάπηξον πρὸ σαυτοῦ.

360

ΕΥ. τοῖσι δ' ὀφθαλμοῖσι τί;

ΠΕ. ὀξύβαφον ἐντευθενὶ πρόθου λαβὼν ἢ τρύβλιον.

ΕΥ. ὦ σοφώτατ', εὖ γ' ἀνεῦρες αὐτὸ καὶ στρατηγικῶς.
ὑπερακοντίζεις σύ γ' ἤδη Νικίαν ταῖς μηχαναῖς.

ΧΟ. ἐλελεεῦ, χῶρει, κάθες τὸ ῥύγχος· οὐ μέλλειν ἐχρῆν.
ἐλκε, τίλλε, παῖε, δεῖρε, κόπτε πρώτην τὴν χύτραν.

365

ΕΠΟΨ. εἰπέ μοι τί μέλλετ', ὦ πάντων κάκιστα θηρίων,
ἀπολέσαι, παθύντες οὐδὲν, ἄνδρε καὶ διασπάσαι
τῆς ἐμῆς γυναικὸς ὄντε ξυγγενῇ καὶ φυλέτα;

ΧΟ. φεισόμεσθα γὰρ τί τῶνδε μᾶλλον ἡμεῖς ἢ λύκων;
ἢ τίνας τισαίμεθ' ἄλλους τῶνδ' ἂν ἐχθίους ἔτι;

370

ΕΠΟΨ. εἰ δὲ τὴν φύσιν μὲν ἐχθροὶ, τὸν δὲ νοῦν εἰσιν
φίλοι,

καὶ διδάξοντές τι δεῦρ' ἤκουσιν ὑμᾶς χρήσιμον;

ΧΟ. πῶς δ' ἂν οἷδ' ἡμᾶς τι χρήσιμον διδάξειάν ποτε
ἢ φράσειαν, ὄντες ἐχθροὶ τοῖσι πάπποις τοῖς ἐμοῖς;

ΕΠΟΨ. ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί.
ἡ γὰρ εὐλάβεια σώζει πάντα. παρὰ μὲν οὖν φίλου
οὐ μάθοις ἂν τοῦθ', ὁ δ' ἐχθρὸς εὐθὺς ἐξηνάγκασεν.
αὐτίχ' αἱ πόλεις παρ' ἀνδρῶν γ' ἔμαθον ἐχθρῶν κοῦ
φίλων

378

ἐκπονεῖν θ' ὑψηλὰ τείχη ναῦς τε κεκτῆσθαι μακράς.
τὸ δὲ μάθημα τοῦτο σώζει παῖδας, οἶκον, χρήματα.

ΧΟ. ἔστι μὲν λόγων ἀκοῦσαι πρῶτον, ὥς ἡμῖν δοκεῖ,
χρήσιμον· μάθοι γὰρ ἂν τις καπὸ τῶν ἐχθρῶν σοφόν.

ΠΕ. οἶδε τῆς ὀργῆς χαλᾶν εἵξασιν. ἄναγ' ἐπὶ σκέλος.

ΕΠΟΨ. καὶ δίκαιόν γ' ἐστὶ, καὶ μοι δεῖ νέμειν ὑμᾶς χάριν.

ΧΟ. ἀλλὰ μὴν οὐδ' ἄλλο σοί πω πρᾶγμ' ἐνηντιώμεθα.

385

ΠΕ. μᾶλλον εἰρήνην ἄγουσιν ἢ πρίν· ὥστε τὴν χύτραν
τῷ τε τρυβλίῳ καθίει·

καὶ τὸ δόρυ χρῆ, τὸν ὀβελίσκον,

περιπατεῖν ἔχοντας ἡμᾶς

τῶν ὅπλων ἐντὺς, παρ' αὐτὴν

390

τὴν χύτραν ἄκραν ὀρώοντας

ἐγγύς· ὥς οὐ φευκτέον νῶν.

ΕΥ. ἐτεὸν, ἣν δ' ἄρ' ἀποθάνωμεν,
κατορυχησόμεσθα ποῦ γῆς;

ΠΕ. ὁ Κεραμεικὸς δέξεται νῶ.

395

δημοσίᾳ γὰρ ἵνα ταφῶμεν,

φήσομεν πρὸς τοὺς στρατηγοὺς

μαχομένῳ τοῖς πολεμίοισιν

ἀποθανεῖν ἐν Ὀρνεαῖς.

ΧΟ. ἄναγ' ἐς τάξιν πάλιν ἐς ταυτὸν,

400

καὶ τὸν θυμὸν κατὰθου κύψας

παρὰ τὴν ὀργὴν ὥσπερ ὀπλίτης·
 κἀναπυθώμεθα τοῦσδε, τίνες ποτὲ,
 καὶ πόθεν ἔμολον,
 ἐπὶ τίνα τ' ἐπίνοιαν.

405

ἰὼ ἔποψ, σέ τοι καλῶ.

ΕΠΟΨ. καλεῖς δὲ τοῦ κλύειν θέλων;

ΧΟ. τίνες ποθ' οἶδε καὶ πόθεν;

ΕΠΟΨ. ξένω σοφῆς ἀφ' Ἑλλάδος.

ΧΟ. τύχη δὲ ποία κομί-

410

ζει ποτ' αὐτὸ πρὸς ὄρ-
 νιθας ἐλθεῖν;

ΕΠΟΨ. ἔρως

βίου διαίτης τε, καὶ

σοὶ ξυνοικεῖν τε καὶ

σοὶ ξυνεῖναι τὸ πᾶν.

ΧΟ. τί φῆς;

λέγουσι δὲ δὴ τίνας λόγους;

415

ΕΠΟΨ. ἄπιστα καὶ πέρα κλύειν.

ΧΟ. ὅρᾱ τι κέρδος ἐνθάδ' ἄξιον μονῆς,

ὅτῳ πέποιθέ μοι ξυνῶν

κρατεῖν ἂν ἢ τὸν ἐχθρὸν ἢ

φίλοισιν ὠφελεῖν ἔχειν;

420

ΕΠΟΨ. λέγει μέγαν τιν' ὄλβον οὐ-

τε λεκτὸν οὔτε πιστὸν, ὥς

σὰ γὰρ τὰ πάντα ταῦτα καὶ

τὸ τῇδε καὶ τὸ κείσε καὶ

τὸ δεῦρο προσβιβᾷ λέγων.

425

ΧΟ. πότερα μαινόμενος;

ΕΠΟΨ. ἄφατον ὥς φρόνιμος.

ΧΟ. ἔνι σοφόν τι φρενί;

ΕΠΟΨ. πυκνότατον κίναδος,

σόφισμα, κύρμα, τρίμμα, παιπάλημ' ἔλον.

430

ΧΟ. λέγειν λέγειν κέλευέ μοι.

κλύων γὰρ ὦν σύ μοι λέγεις

λόγων ἀνεπτέρωμαι.

ΕΠΟΥ. ἄγε δὴ σὺ καὶ σὺ τὴν παγοπλίαν μὲν πάλιν

ταύτην λαβόντε κρεμάσατον τύχ' ἀγαθῇ

435

εἰς τὸν ἵπνον εἶσω, πλησίον τοῦπιστάτου·

σὺ δὲ τούσδ' ἐφ' οἷσπερ τοῖς λόγοις συνέλεξ' ἐγὼ,

φράσον, δίδαξον.

ΠΕ. μὰ τὸν Ἀπόλλω ἡγὼ μὲν οὐ,

ἦν μὴ διάθωνταί γ' οἷδε διαθήκην ἐμοὶ

ἦνπερ ὁ πίθηκος τῇ γυναικὶ διέθετο,

440

ὁ μαχαιροποιὸς, μὴ δάκνειν τούτους ἐμέ.

ΧΟ. διατίθεμαι ἡγὼ.

ΠΕ. κατόμοσόν νυν ταῦτά μοι.

ΧΟ. ὄμνυμ' ἐπὶ τούτοις, πᾶσι νικᾶν τοῖς κριταῖς

445

καὶ τοῖς θεαταῖς πᾶσιν· ΠΕ. ἔσται ταυταγί.

ΧΟ. εἰ δὲ παραβαίην, ἐνὶ κριτῇ νικᾶν μόνον.

ΠΕ. ἀκούετε λεῶ· τοῖς ὀπλίτας νυνμενὶ

ἀνελομένους θῶπλ' ἀπιέναι πάλιν οἴκαδε,

449

σκοπεῖν δ' ὅ τι ἂν προγράφωμεν ἐν τοῖς πινα-
κίοις.

ΧΟ. δολερὸν μὲν αἰεὶ κατὰ πάντα δὴ τρόπον

στρ.

πέφυκεν ἄνθρωπος· σὺ δ' ὅμως λέγε μοι.

τάχα γὰρ τύχοις ἂν

χρηστὸν ἐξειπὼν ὅ τι μοι παρορᾷς, ἢ

δύναμιν τινα μεῖζω

455

παραλειπομένην ὑπ' ἐμῆς φρενὸς ἀξυνέτου·

σὺ δὲ τοῦθ' οὐρᾷς λέγ' εἰς κοινόν.

ὃ γὰρ ἂν σὺ τύχῃς μοι

ἀγαθὸν πορίσας, τοῦτο κοινὸν ἔσται.

ἀλλ' ἐφ' ὅτωπερ πράγματι τὴν σὴν ἦκεις γνῶμην
ἀναπείσας, 460

λέγε θαρρήσας· ὥς τὰς σπονδὰς οὐ μὴ πρότερον
παραβῶμεν.

ΠΕ. καὶ μὴν ὀργῶ νῆ τὸν Δία καὶ προπεφίραται λόγος
εἷς μοι,

ὃν διαμάρττειν οὐ κωλύει. φέρε παῖ στέφανον.
καταχεῖσθαι

κατὰ χειρὸς ὕδωρ φερέτω ταχύ τις.

ΕΤ. δειπνήσειν μέλλομεν, ἢ τί;

ΠΕ. μὰ Δί', ἀλλὰ λέγειν ζητῶ τι πάλαι, μέγα καὶ
λαρινὸν ἔπος τι, 465

ὅ τι τὴν τούτων θραύσει ψυχὴν· οὕτως ὑμῶν
ὑπεραλγῶ,

οἵτινες ὄντες πρότερον βασιλῆς

ΧΟ. ἡμεῖς βασιλῆς; τίνοσ ἡμεῖς;

ΠΕ. πάντων ὀπόσ' ἔστιν, ἐμοῦ πρῶτον, τουδὶ, καὶ τοῦ
Διὸς αὐτοῦ,

ἀρχαιότεροι πρότεροί τε Κρόνου καὶ Τιτάνων ἐγένεσθε
καὶ γῆς. ΧΟ. καὶ γῆς; ΠΕ. νῆ τὸν Ἀπόλλω. 470

ΧΟ. τουτὶ μὰ Δί' οὐκ ἐπεπύσμην.

ΠΕ. ἀμαθὴς γὰρ ἔφυς κοῦ πολυπράγμων, οὐδ' Αἴσωπον
πεπάτηκας,

ὃς ἔφασκε λέγων κορυδὸν πάντων πρώτην ὄρνιθα
γενέσθαι,

προτέραν τῆς γῆς, κἄπειτα νόσφ' τὸν πατέρ' αὐτῆς
ἀποθνήσκειν.

γῆν δ' οὐκ εἶναι, τὸν δὲ προκείσθαι πεμπταῖον· τὴν
δ' ἀποροῦσαν

ὑπ' ἀμηχανίας τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ
κατορύξαι. 475

ΕΥ. ὁ πατήρ ἄρα τῆς κορυδοῦ νυνὶ κεῖται τεθνεὺς
Κεφαλῆσιν.

ΕΠΙΟΨ. οὐκ οὖν δῆτ' εἰ πρότεροι μὲν γῆς, πρότεροι δὲ
θεῶν ἐγένοντο,
ὥς πρεσβυτάτων αὐτῶν ὄντων ὀρθῶς ἔσθ' ἡ
βασιλεία;

ΕΥ. νῆ τὸν Ἀπόλλω· πάνυ τοίνυν χρὴ ρύγχος βύσκειν
σε τὸ λοιπόν·
οὐκ ἀποδώσει ταχέως ὁ Ζεὺς τὸ σκῆπτρον τῷ
δρυκολάπτῃ. 480

ΠΕ. ὥς οὐχὶ θεοὶ τοίνυν ἦρχον τῶν ἀνθρώπων τὸ παλαιόν,
ἀλλ' ὄρنيθες, κἀβασίλευον, πόλλ' ἐστὶ τεκμήρια
τούτων.

αὐτίκα δ' ὑμῖν πρῶτ' ἐπιδείξω τὸν ἀλεκτρυόν', ὥς
ἐτυράννει

ἦρχέ τε Περσῶν πρῶτον πάντων, Δαρείου καὶ
Μεγαβάζου,

ὥστε καλεῖται Περσικὸς ὄρνις ἀπὸ τῆς ἀρχῆς ἔτ'
ἐκείνης. 485

ΕΥ. διὰ ταῦτ' ἄρ' ἔχων καὶ νῦν ὥσπερ βασιλεὺς ὁ
μέγας διαβάσκει

ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνίθων μόνος
ὀρθήν.

ΠΕ. οὕτω δ' ἴσχυέ τε καὶ μέγας ἦν τότε καὶ πολλὺς,
ὥστ' ἔτι καὶ νῦν

ὑπὸ τῆς ρώμης τῆς τότε ἐκείνης, ὁπόταν νόμον
ὀρθριον ᾄσῃ,

ἀναπηδῶσιν παντες ἐπ' ἔργον, χαλκῆς, κεραμῆς,
σκυλοδέψαι, 490

σκυτῆς, βαλανῆς, ἀλφιταμοιβοὶ, τορνευτολυρασπι-
δοπηγοί·

οἱ δὲ βαδίζουσ' ὑποδησάμενοι νύκτωρ.

ΕΥ. ἐμὲ τοῦτό γ' ἐρώτα.

χλαῖναν γὰρ ἀπώλεσ' ὁ μοχθηρὸς Φρυγίων ἐρίων
διὰ τοῦτον.

ἐς δεκάτην γάρ ποτε παιδαρίου κληθεὶς ὑπέπινον
ἐν ἄστει,

κᾶρτι καθεῦδον· καὶ πρὶν δειπνεῖν τοὺς ἄλλους,
οὗτος ἄρ' ἦσε, 495

κἀγὼ νομίσας ὀρθρον ἐχώρουν Ἀλιμουντάδε, κᾶρτι
προκύπτω

ἔξω τείχους, καὶ λωποδύτης παίει ῥοπάλῳ με τὸ
νῶτον·

κἀγὼ πίπτω, μέλλω τε βοᾶν. ὁ δ' ἀπέβλισε θοῖ-
μάτιόν μου.

ΠΕ. ἰκτίνος δ' οὖν τῶν Ἑλλήνων ἦρχεν τότε κᾶβασίλευε.

ΕΠΟΨ. τῶν Ἑλλήνων; 500

ΠΕ. καὶ κατέδειξέν γ' οὗτος πρῶτος βασιλεύων
προκυλινδεῖσθαι τοῖς ἰκτίνοισι.

ΕΥ. νῆ τὸν Διόνυσον, ἐγὼ γοῦν
ἐκυλινδούμην ἰκτῖνον ἰδών. κᾶθ' ὕπτιος ὦν ἀνα-
χάσκων

ὀβολὸν κατεβρόχθισα· κᾶτα κενὸν τὸν θύλακον
οἴκαδ' ἀφεῖλκον.

ΠΕ. Αἰγύπτου δ' αὖ καὶ Φοινίκης πάσης κόκκυξ βα-
σίλειος ἦν·

χαπὶθ' ὁ κόκκυξ εἴποι κόκκυ, τότ' ἂν οἱ Φοῖνικες
ἅπαντες 505

τοὺς πυροὺς ἂν καὶ τὰς κριθὰς ἐν τοῖς πεδίοις
ἐθέριζον.

ΕΥ. τοῦτ' ἄρ' ἐκεῖν' ἦν τοῦπος ἀληθῶς· κόκκυ ψωλοὶ
πεδίουνδε.

ΠΕ. ἦρχον δ' οὕτω σφόδρα τὴν ἀρχὴν, ὥστ' εἴ τις καὶ
 βασιλεύει
 ἐν ταῖς πόλεσιν τῶν Ἑλλήνων, Ἀγαμέμνων ἢ
 Μενέλαος,
 ἐπὶ τῶν σκῆπτρων ἐκάθητ' ὄρνις, μετέχων ὅ τι
 δωροδοκοίη. 510

ΕΥ. τουτὶ τοῖνυν οὐκ ἤδη γὰρ καὶ διήτά μ' ἐλάμβανε θαῦμα,
 ὁπότε ἐξέλθοι Πρίαμός τις ἔχων ὄρνιν ἐν τοῖσι
 τραγυδοῖς.
 ὁ δ' ἄρ' εἰστήκει τὸν Λυσικράτη τηρῶν ὅ τι δωρο-
 δοκοίη.

ΠΕ. ὁ δὲ δεινότατόν γ' ἐστὶν ἀπάντων, ὁ Ζεὺς γὰρ ὁ
 νῦν βασιλεύων
 αἶτον ὄρνιν ἔστηκεν ἔχων ἐπὶ τῆς κεφαλῆς, βα-
 σιλεὺς ὢν. 515
 ἢ δ' αὖ θυγάτηρ γλαῦχ', ὁ δ' Ἀπόλλων ὥσπερ
 θεράπων ἱέρακα.

ΧΟ. νῆ τὴν Δήμητρ' εὖ ταῦτα λέγεις. τίνος οὖνεκα
 ταῦτ' ἄρ' ἔχουσιν;

ΠΕ. ὣν ὅταν θύων τις ἔπειτ' αὐτοῖς εἰς τὴν χεῖρ', ὥς
 νόμος ἐστὶ,
 τὰ σπλάγχνα διδῶ, τοῦ Διὸς οὗτοι πρότεροι τὰ
 σπλάγχνα λάβωσιν.
 ἄμνυ τ' οὐδεὶς τότε ἂν ἀνθρώπων θεὸν, ἀλλ' ὄρ-
 νιθας ἅπαντες. 520

Λάμπων δ' ὄμνυσ' ἔτι καὶ νυνὶ τὸν χῆν', ὅταν
 ἐξαπατᾷ τι

οὕτως ὑμᾶς πάντες πρότερον μεγάλους ἀγίους τ'
 ἐνόμιζον,

νῦν δ' ἀνδράποδ', ἡλιθίους, Μανᾶς.
 ὥσπερ δ' ἤδη τοὺς μαινομένους

βάλλουσ' ὑμᾶς, καὶ τοῖς ἱεροῖς 525
 πᾶς τις ἐφ' ὑμῖν ὀρνιθευτῆς
 ἴσθησι βρόχους, παγίδας, ῥάβδους,
 ἔρκη, νεφέλας, δίκτυα, πηκτάς·
 εἶτα λαβόντες πωλοῦσ' ἀθρόους·
 οἱ δ' ὠνοῦνται βλιμάζοντες· 530
 κοῦδ' οὖν, εἴπερ ταῦτα δοκεῖ δρᾶν,
 ὀπτησάμενοι παρέθενθ' ὑμᾶς,
 ἀλλ' ἐπικνωσιν τυρὸν, ἔλαιον,
 σίλφιον, ὄξος, καὶ τρίψαντες
 κατάχυσμ' ἕτερον γλυκὺ καὶ λιπαρὸν, 535
 κᾶπειτα κατεσκέδασαν θερμὸν
 τοῦτο καθ' ὑμῶν
 αὐτῶν ὥσπερ κενεβρείων.

ΧΟ. πολὺ δὴ πολὺ δὴ χαλεπωτάτους λόγους 540
 ἤνεγκας, ἄνθρωφ'· ὥς ἐδάκρυσά γ' ἐμῶν
 πατέρων κάκην, οἷ
 τάσδε τὰς τιμὰς προγόνων παραδόντων,
 ἐπ' ἐμοῦ κατέλυσαν.
 σὺ δέ μοι κατὰ δαίμονα καὶ κατὰ συντυχίαν
 ἀγαθὴν ἤκεις ἐμοὶ σωτήρ. 545
 ἀναθεὶς γὰρ ἐγὼ σοι
 τά τε νοττία κάμαυτὸν οἰκήσω.
 ἀλλ' ὅ τι χρὴ δρᾶν, σὺ δίδασκε παρών· ὥς ζῆν
 οὐκ ἄξιον ἡμῖν,
 εἰ μὴ κομιούμεθα παντὶ τρόπῳ τὴν ἡμετέραν βα-
 σιλείαν.

ΠΕ. καὶ δὴ τοίνυν πρῶτα διδάσκω μίαν ὀρνίθων πόλιν 550
 εἶναι,
 κᾶπειτα τὸν αἶρα πάντα κύκλῳ καὶ πᾶν τουτὶ τὸ
 μεταξὺ

περιτειχίζειν μεγάλαις πλίνθοις ὀπταῖς ὥσπερ
Βαβυλῶνα.

ΕΥ. ὦ Κερβριόνα καὶ Πορφυρίων, ὡς σμερδαλέον τὸ
πόλισμα.

ΠΕ. καῖπειτ' ἦν τοῦτ' ἐπανεστήκη, τὴν ἀρχὴν τὸν Δί'
ἀπαιτεῖν·

καὶν μὲν μὴ φῆ μηδ' ἐβελήσῃ μηδ' εὐθύς γνωσι-
μαχήσῃ, 555

ἱερὸν πόλεμον πρωυδᾶν αὐτῷ, καὶ τοῖσι θεοῖσιν
ἀπειπεῖν

διὰ τῆς χώρας τῆς ὑμετέρας ἐπ' ἐρωτικά μὴ δια-
φοιτᾶν.

τοῖς δ' ἀνθρώποις ὄρνιν ἕτερον πέμψαι κήρυκα
κελεύω, 561

ὡς ὀρνίθων βασιλευόντων θύειν ὄρνισι τὸ λοι-
πόν·

καῖπειτα θεοῖς ὕστερον αὖθις· προσνείμασθαι δὲ
πρεπόντως

τοῖσι θεοῖσιν τῶν ὀρνίθων ὃς ἂν ἀρμότῃ καθ'
ἕκαστον·

ἦν Ἀφροδίτῃ θύῃ, πυροὺς ὄρνιθι φαληρίδι θύειν·

ἦν δὲ Ποσειδῶνί τις οἶν θύῃ, νήττῃ πυροὺς κα-
θαγίζειν. 566

ἦν δ' Ἡρακλέει θύῃσι, λάρῳ ναστοὺς θύειν με-
λιτούττας·

καὶν Διὶ θύῃ βασιλεῖ κριὸν, βασιλεύς ἐστ' ὀρχίλος
ὄρνις,

ὧ προτέρῳ δεῖ τοῦ Διὸς αὐτοῦ σέρφον ἐνόρχην
σφαγιάζειν.

ΕΥ. ἦσθην σέρφῳ σφαγιαζομένῳ. βροντάτω νῦν ὁ
μέγας Ζάν. 570

ΧΟ. καὶ πῶς ἡμᾶς νομιοῦσι θεοὺς ἄνθρωποι κούχῃ
κολοιοὺς,

οἳ πετόμεσθα πτέρυγας τ' ἔχομεν;

ΠΕ. ληρεῖς· καὶ νῆ Δί' ὃ γ' Ἑρμῆς
πέτεται θεὸς ὦν πτέρυγας τε φορεῖ, κάλλοι γε
θεοὶ πάνυ πολλοί.

αὐτίκα Νίκη πέτεται πτερύγοιν χρυσαῖν, καὶ νῆ
Δί' Ἑρῶς γε·

Ἴριν δέ γ' Ὀμηρος ἔφασκ' ἰκέλην εἶναι τρήρωνι
πελείῃ. 575

ὁ Ζεὺς δ' ἡμῖν οὐ βροντήσας πέμπει πτερόεντα
κεραυνόν;

ΧΟ. ἦν δ' οὖν ἡμᾶς μὲν ὑπ' ἀγνοίας εἶναι νομίσωσι τὸ μηδὲν,
τούτους δὲ θεοὺς τοὺς ἐν Ὀλύμπῳ; ΠΕ. τότε χρὴ
στρουθῶν νέφος ἀρθὲν

καὶ σπερμολόγων ἐκ τῶν ἀγρῶν τὸ σπέρμ' αὐτῶν
ἀνακάψαι.

κάπειτ' αὐτοῖς ἡ Δημήτηρ πυροὺς πεινώσι με-
τρείτω. 580

ΕΥ. οὐκ ἐθελήσει μὰ Δί', ἀλλ' ὄψει προφάσεις αὐτὴν
παρέχουσιν.

ΠΕ. οἳ δ' αὖ κόρακες τῶν ζευγαρίων, οἷσιν τὴν γῆν
καταρούσιν,

καὶ τῶν προβάτων τοῖς ὀφθαλμοὺς ἐκκοψάντων
ἐπὶ πείρᾳ·

εἶθ' ὃ γ' Ἀπόλλων ἰατρός γ' ὦν ἰάσθω· μισθο-
φορεῖ δέ.

ΕΥ. μῆ, πρὶν γ' ἂν ἐγὼ τῷ βοιδαρίῳ τῷ μὲν πρώτιστ'
ἀποδῶμαι. 585

ΠΕ. ἦν δ' ἡγῶνται σὲ θεόν, σὲ βίον, σὲ δὲ Γῆν, σὲ
Κρόνον, σὲ Ποσειδῶ,

ἀγάθ' αὐτοῖσιν πάντα παρέσται.

ΧΟ. λέγε δὴ μοι τῶν ἀγαθῶν ἔν.

ΠΕ. πρῶτα μὲν αὐτῶν τὰς οἰνάνθας οἱ πάρνοσες οὐ
κατέδονται,

ἀλλὰ γλαυκῶν λόχος εἰς αὐτοὺς καὶ κερχινήδων
ἐπιτρίψει.

εἶθ' οἱ κνίπες καὶ ψῆνες ἀεὶ τὰς συκᾶς οὐ κα-
τέδονται, 590

ἀλλ' ἀναλέξει πάντας καθαρῶς αὐτοὺς ἀγέλη μία
κιχλῶν.

ΧΟ. πλουτεῖν δὲ πόθεν δώσομεν αὐτοῖς; καὶ γὰρ τοί-
του σφόδρ' ἐρώσι.

ΠΕ. τὰ μέταλλ' αὐτοῖς μαντευομένοις οὗτοι δώσουσι τὰ
χρηστὰ,

τάς τ' ἐμπορίας τὰς κερδαλέας πρὸς τὸν μάντιν
κατεροῦσιν,

ὥστ' ἀπολείται τῶν ναυκλήρων οὐδεῖς. 595

ΧΟ. πῶς οὐκ ἀπολείται;

ΠΕ. προερεῖ τις ἀεὶ τῶν ὀρνίθων μαντευομένῳ περὶ
τοῦ πλοῦ·

νυνὶ μὴ πλεῖ, χεიმὼν ἔσται· νυνὶ πλεῖ, κέρδος ἐπέσται.

ΕΥ. γαῦλον κτῶμαι καὶ ναυκληρῶ, κοῦκ ἂν μείναιμι
παρ' ὑμῖν.

ΠΕ. τοὺς θησαυροὺς τ' αὐτοῖς δείξουσ' οὓς οἱ πρότερον
κατέθεντο

τῶν ἀργυρίων· οὗτοι γὰρ ἴσασι. λέγουσι δέ τοι
τάδε πάντες, 600

οὐδεῖς οἶδεν τὸν θησαυρὸν τὸν ἐμὸν πλὴν εἴ τις ἄρ'
ὄρνις.

ΕΥ. πωλῶ γαῦλον, κτῶμαι σμινύην, καὶ τὰς ὑδρίας
ἀνορύττω.

ΧΟ. πῶς δ' ὑγίειαν δώσουσ' αὐτοῖς, οὖσαν παρὰ
τοῖσι θεοῖσιν;

ΠΕ. ἦν εὖ πράττωσ', οὐχ ὑγεία μεγάλη τοῦτ' ἐστί;
σάφ' ἴσθι,
ὥς ἄνθρωπός γε κακῶς πράττων ἀτεχνῶς οὐδεὶς
ὑγιαίνει. 605

ΧΟ. πῶς δ' εἰς γῆρας ποτ' ἀφίξονται; καὶ γὰρ τοῦτ'
ἔστ' ἐν Ὀλύμπῳ.

ἢ παιδάρ' ὄντ' ἀποθνήσκειν δεῖ;

ΠΕ. μὰ Δί', ἀλλὰ τριακόσι' αὐτοῖς
ἔτι προσθήσουσ' ὄρνιθες ἔτη. ΧΟ. παρὰ τοῦ;

ΠΕ. παρὰ τοῦ; παρ' ἑαυτῶν.
οὐκ οἶσθ' ὅτι πέντ' ἀνδρῶν γενεὰς ζῶει λακέρυζα
κορώνη;

ΕΥ. αἰβοῖ, ὥς πολλῶ κρείττους οὔτοι τοῦ Διὸς ἡμῖν
βασιλεύειν. 610

ΠΕ. οὐ γὰρ πολλῶ;.....

πρῶτον μὲν γ' οὐχὶ νεὼς ἡμᾶς
οἰκοδομεῖν δεῖ λιθίνους αὐτοῖς,
οὐδὲ θυρῶσαι χρυσαῖσι θύραις,
ἀλλ' ὑπὸ θάμνοις καὶ πρινιδίοις
οἰκῆσουσιν. τοῖς δ' αὖ σεμνοῖς
τῶν ὀρνίθων δένδρον ἐλάας

615

ὁ νεὼς ἔσται· κούκ εἰς Δελφούς
οὐδ' εἰς Ἀμμων' ἐλθόντες ἐκεῖ
θύσομεν, ἀλλ' ἐν ταῖσιν κομάροις
καὶ τοῖς κοτίνοις στάντες ἔχοντες
κριθὰς, πυρούς, εὐξόμεθ' αὐτοῖς
ἀνατείνοντες τὸ χεῖρ' ἀγαθῶν
διδόναι τι μέρος· καὶ ταῦθ' ἡμῖν
παραχρήμ' ἔσται

620

πυρούς ὀλίγους προβαλοῦσιν.

625

ΧΟ. ὦ φίλτατ' ἔμοι πολὺν πρεσβυτῶν ἐξ ἐχθίστου με-
ταπίπτων,

οὐκ ἔστιν ὕπως ἂν ἐγὼ ποθ' ἐκὼν τῆς σῆς γνώμης
ἔτ' ἀφείμην.

ἐπαυχήσας δὲ τοῖσι σοῖς λόγοις

ἐπηπείλησα καὶ κατώμοσα,

ἦν σὺ παρ' ἐμὲ θέμενος

630

ὁμόφρονας λόγους δικαίους,

ἀδόλους, ὁσίους.

ἐπὶ θεοὺς ἵης,

ἔμοι φρονῶν ξυνῳδὰ, μὴ

πολὺν χρόνον θεοὺς ἔτι

635

σκῆπτρα τὰμὰ τρίψειν.

ἀλλ' ὅσα μὲν δεῖ ρώμη πράττειν, ἐπὶ ταῦτα τετα-
ξόμεθ' ἡμεῖς.

ὅσα δὲ γνώμη δεῖ βουλεύειν, ἐπὶ σοὶ τάδε πάντ'
ἀνάκειται.

ΕΠΟΥ. καὶ μὴν μὰ τὸν Δί' οὐχὶ νυστάζειν γ' ἔτι

ἄρα ὅστιν ἡμῖν οὐδὲ μελλονικιᾶν,

ἀλλ' ὥς τάχιστα δεῖ τι δρᾶν· πρῶτον δέ γε

640

εἰσέλθετ' ἐς νεοττιᾶν τε τὴν ἐμὴν

καὶ τὰμὰ κάρφη καὶ τὰ παρόντα φρύγανα,

καὶ τοῦνομ' ἡμῖν φράσατον. ΠΕ. ἀλλὰ ῥάδιον.

ἔμοι μὲν ὄνομα Πεισθέταιρος, τῷδεδὶ

Εὐελπίδης Κριῶθεν.

645

ΕΠΟΥ. ἀλλὰ χαίρετον

ἄμφω. ΠΕ. δεχόμεθα.

ΕΠΟΥ. δεῦρο τοίνυν εἴσιτον.

ΠΕ. ἴωμεν· εἰσηγοῦ σὺ λαβὼν ἡμᾶς. ΕΠΟΥ. ἴθι.

ΠΕ. ἀτὰρ τὸ δεῖνα δεῦρ' ἐπανάκρουσαι πάλιν.

φέρ' ἴδω, φράσον νῶν, πῶς ἐγὼ τε χούτοσι
 ξυνεσόμεθ' ὑμῖν πετομένοις οὐ πετομένω;

630

ΕΠΟΨ. καλῶς.

ΠΕ. ὄρα νυν ὥς ἐν Αἰσώπου λόγοις
 ἐστὶν λεγόμενον δὴ τι, τὴν ἀλώπεχ', ὥς
 φλαύρως ἐκοινώνησεν ἀετῷ ποτέ.

ΕΠΟΨ. μῆδὲν φοβηθῆς· ἔστι γάρ τι ῥίζιον,
 ὃ διατραγόντ' ἔσεσθον ἐπτερωμένω.

635

ΠΕ. οὕτω μὲν εἰσώμεν. ἄγε δὴ, Ξανθία
 καὶ Μανόδωρε, λαμβάνετε τὰ στρώματα.

ΧΟ. οὗτος, σὲ καλῶ σὲ καλῶ. ΕΠΟΨ. τί καλεῖς;

ΧΟ. τούτους μὲν ἄγων μετὰ σαυτοῦ
 ἀρίστισον εὖ· τὴν δ' ἡδυμελῆ ξύμφωνον ἀηδόνα
 Μούσαις
 κατάλειψ' ἡμῖν δεῦρ' ἐκβιβάσας, ἵνα παίσωμεν μετ'
 ἐκείνης.

660

ΠΕ. ὦ τοῦτο μέντοι νῆ Δί' αὐτοῖσιν πιθοῦ·
 ἐκβίβασον ἐκ τοῦ βουτόμου τούρνιθιον,

ΕΥ. ἐκβίβασον αὐτοῦ πρὸς θεῶν αὐτὴν, ἵνα
 καὶ νὼ θεασώμεσθα τὴν ἀηδόνα.

ΕΠΟΨ. ἀλλ' εἰ δοκεῖ σφῶν, ταῦτα χρὴ δρᾶν. ἦ
 Πρόκνη

665

ἐκβαίνει, καὶ σαυτὴν ἐπιδείκνυ τοῖς ξένοις·

ΠΕ. ὦ Ζεῦ πολυτίμηθ', ὥς καλὸν τούρνιθιον,
 ὅσον δ' ἔχει τὸν χρυσὸν, ὥσπερ παρθένος.

670

ΕΥ. ἐγὼ μὲν αὐτὴν καὶ φιλήσαί μοι δοκῶ.

ΠΕ. ἀλλ', ὦ κακόδαιμον, ῥύγχος ὀβελίσκοιν ἔχει.

ΕΥ. ἀλλ' ὥσπερ ὦν νῆ Δί' ἀπολέψαντα χρὴ
 ἀπὸ τῆς κεφαλῆς τὸ λέμμα κᾶθ' οὕτω φιλεῖν.

ΕΠΟΨ. ἴωμεν. ΠΕ. ἡγοῦ δὴ σὺ νῶν τύχᾳγαθῇ.

675

ΧΟ. ὦ φίλη, ὦ ξουθη,

ὦ φίλτατον ὀρνέων,
 πάντων ξύννομε τῶν ἐμῶν
 ὕμνων ξύντροφ' ἀηδοῖ,
 ἦλθες ἦλθες, ὦφθης,
 ἡδὺν φθόγγον ἐμοὶ φέρουσ'.
 ἀλλ', ὦ καλλιβόαν κρέκους'
 αὐλὸν φθέγμασιν ἡρινοῖς,
 ἄρχου τῶν ἀναπαίστων.

680

"Ἄγε δι' φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεῇ
 προσόμοιοι,

685

ὀλιγοδρανέες, πλάσματα πηλοῦ, σκιοειδέα φύλ'
 ἀμενηνὰ,

ἀπτήνες ἐφημέριοι, ταλαοὶ βροτοὶ, ἀνέρες εἰκελό-
 νειροι,

πρόσσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς
 αἰὲν ἐοῦσι,

τοῖς αἰθερίοις, τοῖσιν ἀγήρως, τοῖς ἄφθιτα μηδο-
 μένοισιν.

ἵ' ἀκούσαντες πάντα παρ' ἡμῶν ὀρθῶς περὶ τῶν
 μετεώρων,

690

φύσιν οἰωνῶν γένεσιν τε θεῶν ποταμῶν τ' Ἐρέβους
 τε Χάους τε

εἰδότες ὀρθῶς παρ' ἐμοῦ, Προδίκῳ κλάειν εἵπητε τὸ
 λοιπόν.

Χάος ἦν καὶ Νύξ Ἐρεβός τε μέλαν πρῶτον καὶ
 Τάρταρος εὐρύς·

γῆ δ' οὐδ' ἀήρ οὐδ' οὐρανὸς ἦν· Ἐρέβους δ' ἐν
 ἀπείροσι κόλποις

τίκτει πρῶτιστον ὑπηνέμιον Νύξ ἢ μελανόπτερος
 ὦδν,

695

ἐξ οὗ περιτελλομέναις ὥραις ἔβλασταν Ἔρως ὁ
 ποθεινὸς,
 στίλβων νῶτον πτερύγοιν χρυσαῖν, εἰκὼς ἀνεμώ-
 κεσι δίναις.
 οὗτος δὲ Χάει πτερόεντι μυγὲς νυχίῳ κατὰ Τάρ-
 ταρον εὐρὺν
 ἐνεόπτειυσεν γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν
 ἐς φῶς.
 πρότερον δ' οὐκ ἦν γένος ἀθανάτων, πρὶν Ἔρως
 ξυνέμιξεν ἅπαντα. 700
 ξυμμιγνυμένων δ' ἐτέρων ἐτέροις γένητ' οὐρανὸς
 ὠκεανὸς τε
 καὶ γῆ πάντων τε θεῶν μακάρων γένος ἄφθιτον.
 ᾧδε μὲν ἐσμεν
 πολὺν πρεσβύτατοι πάντων μακάρων. ἡμεῖς δ' ὥς
 ἐσμεν Ἔρωτος
 πολλοῖς δῆλον· πετόμεσθά τε γὰρ καὶ τοῖσιν ἐρῶσι
 σύνεσμεν.
 πάντα δὲ θνητοῖς ἐστὶν ἀφ' ἡμῶν τῶν ὀρνίθων τὰ
 μέγιστα.
 πρῶτα μὲν ὥρας φαίνομεν ἡμεῖς ἦρος, χειμῶνος,
 ὀπώρας·
 σπείρειν μὲν, ὅταν γέρανος κρώζουσ' ἐς τὴν Λιβύην
 μεταχωρῇ, 710
 καὶ πηδάλιον τότε ναυκλήρῳ φράζει κρεμάσαντι
 καθεύδειν,
 εἶτα δ' Ὀρέστη χλαῖναν ὑφαίνειν, ἵνα μὴ ῥιγῶν
 ἀποδύῃ.
 ἰκτῖνος δ' αὖ μετὰ ταῦτα φανεῖς ἑτέραν ὥραν ἀπο-
 φαίνει,

ἡνίκα πεκτεῖν ὥρα προβάτων πόκον ἡρινόν· εἶτα
 χελιδών,

ὅτε χρὴ χλαῖναν πωλεῖν ἤδη καὶ ληδάριον τι πρί-
 ασθαι. 715

ἔσμεν δ' ὑμῖν Ἀμμων, Δελφοὶ, Δωδώνη, Φοῖβος
 Ἀπόλλων.

ἐλθόντες γὰρ πρῶτον ἐπ' ὄρνις, οὕτω πρὸς ἅπαντα
 τρέπεσθε,

πρὸς τ' ἐμπορίαν καὶ πρὸς βιότου κτήσιν καὶ πρὸς
 γάμον ἀνδρός·

ὄρνιν τε νομίζετε πάνθ' ὅσα περ περὶ μαντείας δια-
 κρίνει·

φήμη γ' ὑμῖν ἴρνις ἐστὶ, πταρμόν τ' ὄρνιθα κα-
 λεῖτε, 720

ξύμβολον ὄρνιν, φωνὴν ὄρνιν, θεράποντ' ὄρνιν, ὄνον
 ὄρνιν.

ἄρ' οὐ φανερώς ἡμεῖς ὑμῖν ἔσμεν μαντεῖος Ἀπίλ-
 λων;

ἦν οὖν ἡμᾶς νομίσητε θεοὺς,
 ἔξετε χρῆσθαι μάντεσι, Μούσαις,

αὔραις, ὥραις, χειμῶνι, θέρει, 725

μετρίῳ πνίγει· κοῦκ ἀποδράντες
 καθεδούμεθ' ἄνω σεμνυνόμενοι

παρὰ ταῖς νεφέλαις ὥσπερ χῶ Ζεὺς·

ἀλλὰ παρόντες δώσομεν ὑμῖν,

αὐτοῖς, παισὶν, παῖδων παισὶν,

πλουθυγίαν,

εὐδαιμονίαν, βίον, εἰρήνην,

νεότητα, γέλωτα, χοροὺς, θαλίας,

γάλα τ' ὀρνίθων. 730

ὥστε παρέσται κοπιᾶν ὑμῖν

ὑπὸ τῶν ἀγαθῶν 735
 οὕτω πλουτήσετε πάντες.
 Μοῦσα λοχμαία, στρ.
 τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιοτὶγξ,
 ποικίλῃ, μεθ' ἧς ἐγὼ
 νάπαισι καὶ κορυφαῖς ἐν ὀρείαις, 740
 τιὸ τιὸ τιὸ τιοτὶγξ,
 ἰζόμενος μελίας ἐπὶ φυλλοκόμου,
 τιὸ τιὸ τιὸ τιοτὶγξ,
 δι' ἐμῆς γένυος ξουθῆς μελέων
 Πανὶ νόμους ἱεροὺς ἀναφαίνω 745
 σεμνά τε μητρὶ χορεύματ' ὀρεῖα,
 τοτοτοτοτοτοτοτοτοτοτὶγξ,
 ἔνθεν ὥσπερεὶ μέλιττα
 Φρύνιχος ἀμβροσίων μελέων ἀπεβόσκετο καρπὸν,
 αἰὲ φέ- 750
 ρων γλυκεῖαν ὥδαν.
 τιὸ τιὸ τιὸ τιοτὶγξ.
 εἰ μετ' ὀρνίθων τις ὑμῶν, ᾧ θεαταὶ, βούλεται
 διαπλέκειν ζῶν ἡδέως τὸ λοιπὸν, ὥς ἡμᾶς ἴτω.
 ὅσα γάρ ἐστιν ἐνθάδ' αἰσχροῖα τῷ νόμῳ κρατού-
 μενα, 755
 ταῦτα πάντ' ἐστὶν παρ' ἡμῖν τοῖσιν ὀρνισιν καλὰ.
 εἰ γὰρ ἐνθάδ' ἐστὶν αἰσχροὺς τὸν πατέρα τύπτειν
 νόμῳ,
 τοῦτ' ἐκεῖ καλὸν παρ' ἡμῖν ἐστίν, ἣν τις τῷ πατρὶ
 προσδραμὼν εἶπῃ πατάξας, αἶρε πλήκτρον, εἰ
 μαχεῖ.
 εἰ δὲ τυγχάνει τις ὑμῶν δραπέτης ἐστιγμένος, 760
 ἀτταγᾶς οὗτος παρ' ἡμῖν ποικίλος κεκλήσεται.
 εἰ δὲ τυγχάνει τις ὧν Φρυξ μῆδὲν ἦττον Σπινθάρου

φρυγίλος ὄρνις ἐνθάδ' ἔσται, τοῦ Φιλήμονος γένους.
 εἰ δὲ δοῦλός ἐστι καὶ Κὰρ ὥσπερ Ἑξηκεστίδης,
 φυσάτω πάππους παρ' ἡμῖν, καὶ φανοῦνται φρά-
 τες,

765

εἰ δ' ὁ Πεισίου προδοῦναι τοῖς ἀτίμοις τὰς πύλας
 βούλεται, πέρδιξ γενέσθω, τοῦ πατρὸς νεοττίον·
 ὡς παρ' ἡμῖν οἰδὲν αἰσχρὸν ἐστὶν ἐκπερδικίσαι.
 τοιάδε κύκνοι

ἀντ.

τιὸ τιὸ τιὸ τιὸ τιὸ τιοτίγξ,

770

συμμιγῇ βοῆν ὁμοῦ

πτεροῖς κρέκοντες ἱακχον Ἀπόλλω,

τιὸ τιὸ τιὸ τιοτίγξ,

775

ὑχθῶ ἐφεζόμενοι παρ' Ἐβρον ποταμὸν,

τιὸ τιὸ τιὸ τιοτίγξ,

διὰ δ' αἰθέριον νέφος ἦλθε βοά·

πτῆξε δὲ ποικίλα φῦλά τε θηρῶν,

κύματά τ' ἔσβεσε νήνεμος αἰθήρ,

τοτοτοτοτοτοτοτοτοτοτίγξ.

πᾶς δ' ἐπεκτύπησ' Ὀλυμπος·

780

εἶλε δὲ θάμβος ἀνακτας· Ὀλυμπιάδες δὲ μέλος

Χάριτες Μοῦ-

σαί τ' ἐπωλόλυξαν.

τιὸ τιὸ τιὸ τιοτίγξ.

οὐδέν ἐστ' ἄμεινον οὐδ' ἥδιον ἢ φύσαι πτερά.

785

αὐτίχ' ὑμῶν τῶν θεατῶν εἴ τις ἦν ὑπόπτερος,

εἶτα πεινῶν τοῖς χοροῖσι τῶν τρυγῶδων ἤχθετο,

ἐκπτόμενος ἂν οὗτος ἠρίστησεν ἐλθὼν οἴκαδε,

κᾶτ' ἂν ἐμπλησθεὶς ἐφ' ἡμᾶς αἰθις αὖ κατέπτατο.

ἄρ' ὑπόπτερον γενέσθαι παντός ἐστὶν ἄξιον;

ὥς Διυτρέφης γε πυτιναῖα μόνον ἔχων πτερὰ

ἡρέθη φύλαρχος, εἶθ' ἵππαρχος, εἶτ' ἐξ οἰδενός

μεγάλα πράττει κάσσι νυνὶ ξουθὸς ἵππαλεκτρυνών.

ΠΕ. ταυτὶ τοιαυτί· μὰ Δί' ἐγὼ μὲν πρᾶγμά πω 801
γελοιοτέρου οὐκ εἶδον οὐδεπώποτε.

ΕΥ. ἐπὶ τῷ γελαῖ;

ΠΕ. ἐπὶ τοῖσι σοῖς ὠκυπτέροις.

οἷσθ' ὃ μάλιστ' ἔοικας ἐπτερωμένος;

εἰς εὐτέλειαν χηνὶ συγγεγραμμένῳ. 805

ΕΥ. σὺ δὲ κοψίχῳ γε σκάφιον ἀποτετιλμένῳ.

ΠΕ. ταυτὶ μὲν ἡκάσμεσθα κατὰ τὸν Αἰσχύλου·
τάδ' οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν πτεροῖς.

ΕΠΟΨ. ἄγε δὴ τί χρὴ δρᾶν;

ΠΕ. πρῶτον ὄνομα τῇ πόλει

θέσθαι τι μέγα καὶ κλεινὸν, εἶτα τοῖς θεοῖς 810

θῦσαι μετὰ τοῦτο. ΕΥ. ταῦτα κάμοι συνδοκεῖ.

ΕΠΟΨ. φέρ' ἴδω, τί δ' ἡμῖν τοῦνομ' ἔσται τῇ πόλει;

ΠΕ. βούλεσθε τὸ μέγα τοῦτο τοῦκ Λακεδαίμονος,

Σπάρτην ὄνομα καλῶμεν αὐτήν; ΕΥ. Ἡράκλεις·

Σπάρτην γὰρ ἂν θείμην ἐγὼ τῇμῃ πόλει; 815

οὐδ' ἂν χαμεύνη πάνυ γε κειρίαν ἔχων.

ΠΕ. τί δῆτ' ὄνομ' αὐτῇ θησόμεσθ'; ΕΥ. ἐντευθενὶ

ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων χωρίων

χαυνόν τι πάνυ. ΠΕ. βούλει Νεφελοκοκκυγίαν;

ΕΠΟΨ. ἰοὺ ἰού.

καλὸν γὰρ ἀτεχνῶς καὶ μέγ' εὔρες τοῦνομα. 820

ΕΥ. ἄρ' ἐστὶν αὐτηγὶ Νεφελοκοκκυγία,

ἵνα καὶ τὰ Θεογένους τὰ πολλὰ χρήματα

τά τ' Αἰσχίνου 'σθ' ἅπαντα;

ΠΕ. καὶ λῶστον μὲν οὖν

τὸ Φλέγρας πεδίου, ἵν' οἱ θεοὶ τοὺς Γηγενεῖς

ἀλαζονευόμενοι καθυπερηκόντισαν. 825

ΕΥ. λιπαρὸν τὸ χρήμα τῆς πύλεως. τίς δαὶ θεὸς

πολιοῦχος ἔσται; τῷ ξανοῦμεν τὸν πέπλον;

ΠΕ. τί δ' οὐκ Ἀθηναίαν ἐῷμεν πολιάδα;

ΕΥ. καὶ πῶς ἂν ἔτι γένοιτ' ἂν εὐτακτος πόλις,

ὅπου θεός, γυνὴ γεγονυῖα, πανοπλίαν

820

ἔστηκ' ἔχουσα, Κλεισθένης δὲ κερκίδα;

ΠΕ. τίς δαὶ καθέξει τῆς πόλεως τὸ Πελαργικόν;

ΕΠΟΨ. ὄρνις ἀφ' ἡμῶν τοῦ γένους τοῦ Περσικοῦ,

ὅσπερ λέγεται δεινότατος εἶναι πανταχοῦ

Ἄρεως νεοττός.

835

ΕΥ. ὦ νεοττέ δέσποτα·

ὥς δ' ὁ θεὸς ἐπιτήδειος οἰκεῖν ἐπὶ πετρῶν.

ΠΕ. ἄγε νυν, σὺ μὲν βάδιζε πρὸς τὸν αέρα,

καὶ τοῖσι τειχίζουσι παραδιακόνει,

χάλικας παραφόρει, πηλὸν ἀποδὺς ἔργασον,

λεκάνην ἀνένεγκε, κατάπεσ' ἀπὸ τῆς κλίμακος,

840

φύλακας κατὰστησαι, τὸ πῦρ ἔγκρυπτ' αἰεὶ,

κωδωνοφορῶν περίτρεχε, καὶ κάθευδ' ἐκεῖ·

κήρυκε δὲ πέμψον τὸν μὲν εἰς θεοὺς ἄνω,

ἕτερον δ' ἄνωθεν αὖ παρ' ἀνθρώπους κάτω,

κάκεῖθεν αὖθις παρ' ἐμέ.

845

ΕΥ. σὺ δέ γ' αὐτοῦ μένων

οἴμωζε παρ' ἐμ'.

ΠΕ. ἴθ', ὦγαθ', οἷ πέμπω σ' ἐγώ.

οὐδὲν γὰρ ἄνευ σοῦ τῶνδ' ἂ λέγω πεπράξεται.

ἐγὼ δ' ἵνα θύσω τοῖσι καινοῖσιν θεοῖς,

τὸν ἱερέα πέμψοντα τὴν πομπὴν καλῶ.

παῖ παῖ, τὸ κανοῦν αἴρεσθε καὶ τὴν χέρνιβα.

850

ΧΟ. ἰμορροθῶ, συνθέλω,

στρ.

συμπαραινέσας ἔχω

προσόδια μεγάλα

σεμνὰ προσιέναι θεοῖσιν·

ἅμα δὲ προσέτι χάριτος ἔνεκα
προβάτιόν τι θύειν.

856

ἴτω ἴτω δὲ Πυθιάς βοὰ θεῶ.
συναδέτω δὲ Χαῖρις ὦδάν.

ΠΕ. παῦσαι σὺ φυσῶν. Ἡράκλεις, τουτὶ τί ἦν;
τουτὶ μὰ Δί' ἐγὼ πολλὰ δὴ καὶ δειν' ἰδὼν, 860
οὐπω κόρακ' εἶδον ἐμπεφορβιωμένον.

ἱερεῦ, σὸν ἔργον, θῦε τοῖς καινοῖς θεοῖς.

ΙΕ. δράσω τάδ'. ἀλλὰ ποῦ 'στιν ὁ τὸ κανοῦν ἔχων;
εὔχεσθε τῇ Ἑστίᾳ τῇ ἱρμιθείῳ, καὶ τῷ ἱκτίνῳ 865
τῷ ἐστιούχῳ, καὶ ὄρνισιν Ὀλυμπίοις καὶ Ὀλυμ-
πίησι πᾶσι καὶ πάσησιν,

ΠΕ. ὦ Σουνιέρακε, χαῖρ' ἄναξ Πελαργικέ.

ΙΕ. καὶ κύκνῳ Πυθίῳ καὶ Δηλίῳ, καὶ Λητοῖ Ὀρτυ- 870
γομήτρᾳ, καὶ Ἀρτέμιδι Ἀκαλανθίδι,

ΠΕ. οὐκέτι Κολαινῖς, ἀλλ' Ἀκαλανθῖς Ἀρτεμις.

ΙΕ. καὶ φρυγίλῳ Σαβαζίῳ, καὶ στρουθῷ μεγάλῃ 875
μητρὶ θεῶν καὶ ἀνθρώπων,

ΠΕ. δέσποινα Κυβέλη, στρουθὲ, μήτηρ Κλεοκρίτου.

ΙΕ. διδόναι Νεφελοκοκκυγιεῦσιν ὑγίειαν καὶ σωτηρίαν,
αὐτοῖσι καὶ Χίοισι,

ΠΕ. Χίοισιν ἴσθην πανταχοῦ προσκειμένοις. 880

ΙΕ. καὶ ἥρωσι [καὶ ὄρνισι] καὶ ἡρώων παισὶ, πορφυ-
ρίωνι, καὶ πελεκᾶντι, καὶ πελεκίνῳ, καὶ φλέξι-
δι, καὶ τέτρακι, καὶ ταῶνι, καὶ ἐλεᾷ, καὶ
βασκᾷ, 885

καὶ ἐλασᾷ, καὶ ἐρωδιῷ, καὶ καταρράκτη, καὶ με-
λαγκορύφῳ, καὶ αἰγιθάλλῳ,

ΠΕ. παῦ' ἐς κόρακας· παῦσαι καλῶν. ἰὸν ἰού,
ἐπὶ ποῖον, ὦ κακόδαιμον, ἱερεῖον καλεῖς 890
ἀλιαέτους καὶ γῦπας; οὐχ ὁρᾷς ὅτι

ἱκτῖνος εἰς ἂν τοῦτό γ' οἴχοιθ' ἄρπάσας;
ἄπελθ' ἀφ' ἡμῶν καὶ σὺ καὶ τὰ στέμματα·
ἐγὼ γὰρ αὐτὸς τουτογὶ θύσω μόνος.

ΧΟ. εἴτ' αὖθις αὖ τάρᾳ σοι ἀντ. 995

δεῖ με δεύτερον μέλος
χέρνιβι θεοσεβὲς
ὔσιον ἐπιβοᾶν, καλεῖν δὲ
μάκαρας, ἓνα τινὰ μόνον, εἴπερ
ἱκανὸν ἔξετ' ὕψον. 990
τὰ γὰρ παρόντα θύματ' οὐδὲν ἄλλο πλὴν
γένειόν ἐστι καὶ κέρατα.

ΠΕ. θύοντες εὐξώμεσθα τοῖς πτερίνοις θεοῖς.

ΠΟΙ. Νεφελοκοκκυγίαν τὰν εὐδαίμονα
κλῆσον, ᾧ Μοῦσα, 905
τεαῖς ἐν ὕμνων ἀοιδαῖς.

ΠΕ. τουτὶ τὸ πρᾶγμα ποδαπόν; εἰπέ μοι, τίς εἶ;

ΠΟΙ. ἐγὼ μελιγλώσσων ἐπέων ἰεῖς ἀοιδὰν,
Μουσάων θεράπων ὀτρηρὸς
κατὰ τὸν Ὅμηρον. 910

ΠΕ. ἔπειτα δῆτα δούλος ὢν κόμην ἔχεις;

ΠΟΙ. οὐκ, ἀλλὰ πάντες ἐσμέν οἱ διδάσκαλοι
Μουσάων θεράποντες ὀτρηροὶ,
κατὰ τὸν Ὅμηρον.

ΠΕ. οὐκ ἐτὶς ὀτρηρὸν καὶ τὸ ληδάριον ἔχεις. 915
ἀτὰρ, ᾧ ποιητὰ, κατὰ τί δεῦρ' ἀνεφθάρης;

ΠΟΙ. μέλη πεποίηκ' ἐς τὰς Νεφελοκοκκυγίας
τὰς ὑμετέρας κύκλιά τε πολλὰ καὶ καλὰ,
καὶ παρθένεια, καὶ κατὰ τὰ Σιμωνίδου.

ΠΕ. ταυτὶ σὺν πότ' ἐποίησας ἀπὸ ποίου χρόνου; 920

ΠΟΙ. πάλαι πάλαι δὴ τήνδ' ἐγὼ κλήζω πόλιν.

ΠΕ. οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγὼ,

καὶ τοῦνομ' ὥσπερ παιδίῳ νῦν δὴ 'θέμην;

ΠΟΙ. ἀλλὰ τις ὠκεία Μουσάων φάτις

οἰάπερ ἵππων ἀμαρυγά.

925

σὺ δὲ πάτερ κρίστορ Αἴτνας,

ζαθέων ἱερῶν ὁμώνυμε,

δὸς ἐμὴν ὅ τι περ

τεᾷ κεφαλᾷ θέλεις

πρίφρων δόμεν ἐμὴν τεῖν.

930

ΠΕ. τουτὶ παρέξει τὸ κακὸν ἡμῖν πράγματα,

εἰ μὴ τι τούτῳ δόντες ἀποφευξόμεθα.

οὗτος, σὺ μέντοι σπολάδα καὶ χιτῶν' ἔχεις,

ἀπόδυθι καὶ δὲς τῷ ποιητῇ τῷ σοφῷ.

ἔχε τὴν σπολάδα· πάντως δέ μοι ῥιγῶν δοκεῖς. 935

ΠΟΙ. τόδε μὲν οὐκ ἀέκουσα φίλα

Μοῦσα δῶρον δέχεται.

τὸ δὲ τεᾷ φρενὶ μάθε

Πινδάρειον ἔπος·

ΠΕ. ἄνθρωπος ἡμῶν οὐκ ἀπαλλαχθήσεται.

940

ΠΟΙ. νομάδεσσι γὰρ ἐν Σκύθαις

ἀλάται Στράτων,

ὃς ὑφαντοδόνητον ἔσθος οὐ πέπαται·

ἀκλεῆς δ' ἔβα σπολὰς ἄνευ χιτῶνος.

ξύνες ὅ τοι λέγω.

945

ΠΕ. ξυνήμ' ὅτι βούλει τὸν χιτωνίσκον λαβεῖν.

ἀπόδυθι· δεῖ γὰρ τὸν ποιητὴν ὠφελεῖν.

ἄπελθε τούτονι λαβών.

ΠΟΙ. ἀπέρχομαι,

κὰς τὴν πόλιν γ' ἐλθὼν ποιήσω δὴ ταδί.

κλῆσον, ὦ χρυσίθρονε, τὰν

τρομερὰν, κρυερὰν.

950

νιφόβολα πεδία πολὺσπορά τ'

ἤλυθον· ἀλαλαί.

ΠΕ. νῆ τὸν Δί', ἀλλ' ἤδη πέφευγας ταυταγὶ
τὰ κρυερὰ τονδὶ τὸν χιτωνίσκον λαβών. 955
τουτὶ μὰ Δί' ἐγὼ τὸ κακὸν οὐδέποτ' ἤλπισα,
οὔτω ταχέως τοῦτον πεπύσθαι τὴν πόλιν.
αἴθις σὺ περιχώρει λαβὼν τὴν χέρνιβα.
εὐφημία 'στω. ΧΡ. μὴ κατάρξῃ τοῦ τράγου.

ΠΕ. σὺ δ' εἴ τις; ΧΡ. ὅστις; χρησμολόγος. 960

ΠΕ. οἴμωξέ νυν.

ΧΡ. ὦ δαιμόνιε, τὰ θεῖα μὴ φαύλως φέρε.
ὥς ἔστι Βάκιδος χρησμὸς ἄντικρυς λέγων
ἐς τὰς Νεφελοκοκκυγίας.

ΠΕ. κᾶπειτα πῶς
ταυτ' οὐκ ἐχρησμολόγεις σὺ πρὶν ἐμὲ τὴν πύλιν
τὴνδ' οἰκίσαι; ΧΡ. τὸ θεῖον ἐνεπόδιζέ με. 965

ΠΕ. ἀλλ' οὐδὲν οἶόν ἐστ' ἀκοῦσαι τῶν ἐπῶν.

ΧΡ. Ἄλλ' ὅταν οἰκήσωσι λύκοι πολιαί τε κορώναι
ἐν ταῖτῳ τὸ μεταξὺ Κορίνθου καὶ Σικυνῶνος,

ΠΕ. τί οὖν προσήκει δῆτ' ἐμοὶ Κορινθίων;

ΧΡ. ἡνίξαθ' ὁ Βάκισ τοῦτο πρὸς τὸν αἶρα. 970
πρῶτον Πανδώρα θῦσαι λευκότριχα κριόν·
ὃς δέ κ' ἐμῶν ἐπέων ἔλθῃ πρώτιστα προφίτης,
τῷ δόμεν ἱμάτιον καθαρὸν καὶ καινὰ πέδιλα,

ΠΕ. ἔνεστι καὶ τὰ πέδιλα;

ΧΡ. λαβὲ τὸ βιβλίον.
καὶ φιάλην δοῦναι, καὶ σπλάγχνων χεῖρ' ἐπι-
πλήσαι. 975

ΠΕ. καὶ σπλάγχνα διδόν' ἔνεστι;

ΧΡ. λαβὲ τὸ βιβλίον.
κἂν μὲν, θέσπιε κοῦρε, ποιῆς ταῦθ' ὥς ἐπιτέλλω,
αἰετὸς ἐν νεφέλῃσι γενήσεται· αἱ δέ κε μὴ δῶς,

οὐκ ἔσει οὐ τρυγῶν οὐδ' αἰετὸς, οὐ δρυκολάπτης.

ΠΕ. καὶ ταῦτ' ἔνεστ' ἐνταῦθα; ΧΡ. λαβὲ τὸ βιβλίον.

ΠΕ. οὐδὲν ἄρ' ὁμοίος ἐσθ' ὁ χρησμὸς τουταῖ, 981

ὃν ἐγὼ παρὰ τὰπόλλωνος ἐξεγραψάμην·

Αὐτὰρ ἐπὴν ἄκλητος ἰὼν ἄνθρωπος ἀλαζὼν

λυπῇ θύοντας καὶ σπλαγχνεύειν ἐπιθυμῇ,

δὴ τότε χρὴ τύπτειν αὐτὸν πλευρῶν τὸ μεταξὺ,

ΧΡ. οὐδὲν λέγειν οἶμαί σε.

ΠΕ. λαβὲ τὸ βιβλίον. 986

καὶ φείδου μηδὲν μηδ' αἰετοῦ ἐν νεφέλῃσι,

μήτ' ἦν Λάμπων ἢ μήτ' ἦν ὁ μέγας Διοπεΐθης.

ΧΡ. καὶ ταῦτ' ἔνεστ' ἐνταῦθα;

ΠΕ. λαβὲ τὸ βιβλίον.

οὐκ εἰ θύραζ' ἐς κόρακας; ΧΡ. οἶμοι δείλαιος. 990

ΠΕ. οὐκουν ἐτέρωσε χρησμολογήσεις ἐκτρέχων;

ΜΕ. ἤκω παρ' ὑμᾶς

ΠΕ. ἕτερον αὖ τουτὶ κακόν.

τί δ' αὖ σὺ δράσων; τίς ἰδέα βουλήματος;

τίς ἢ ᾠήνοια, τίς ὁ κόθορνος τῆς ὁδοῦ;

ΜΕ. γεωμετρήσαι βούλομαι τὸν ἀέρα 995

ὑμῖν, διελεῖν τε κατὰ γῆρας.

ΠΕ. πρὸς τῶν θεῶν,

σὺ δ' εἰ τίς ἀνδρῶν;

ΜΕ. ὅστις εἴμ' ἐγώ; Μέτων,

ὃν οἶδεν Ἑλλὰς χῶ Κολωνός.

ΠΕ. εἰπέ μοι,

ταυτὶ δέ σοι τί ἔστι;

ΜΕ. κανόνες ἀέρος.

αὐτίκα γὰρ ἀήρ ἐστι τὴν ἰδέαν ἕλος

κατὰ πνιγέα μάλιστα. προσθεῖς οὖν ἐγὼ

τὸν κανόν' ἄνωθεν τουτονὶ τὸν καμπύλον,

ἐνθεῖς διαβήτην—μανθάνεις; ΠΕ. οὐ μανθάνω.

ΜΕ. ὀρθῶ μετρήσω κανόνι προστιθεῖς, ἵνα
ὁ κύκλος γένηται σοι τετράγωνος, κὰν μέσῳ 1005
ἀγορὰ, φέρουσαι δ' ὥσιν εἰς αὐτὴν ὁδοὶ
ὀρθαὶ πρὸς αὐτὸ τὸ μέσον, ὥσπερ δ' ἀστέρος,
αὐτοῦ κυκλοτεροῦς ὄντος, ὀρθαὶ πανταχῇ
ἀκτῖνες ἀπολάμπωσιν.

ΠΕ. ἄνθρωπος Θαλής.

Μέτων. ΜΕ. τί ἔστιν; 1010

ΠΕ. οἷσθ' ὅτιη φιλῶ σ' ἐγώ;
κὰμοι πιθόμενος ὑπαποκίνει τῆς ὁδοῦ.

ΜΕ. τί δ' ἐστὶ δεινόν;

ΠΕ. ὥσπερ ἐν Λακεδαίμονι
ξηνηλατεῖται, καὶ κεκίνηνταιί τινες
πληγαὶ συχναὶ κατ' ἄστυ. ΜΕ. μὴν στασιάζετε;

ΠΕ. μὰ τὸν Δί' οὐ δῆτ'. ΜΕ. ἀλλὰ πῶς; 1015

ΠΕ. ὁμοθυμαδὸν
σποδεῖν ἅπαντας τοὺς ἀλαζόνας δοκεῖ.

ΜΕ. ὑπάγοιμί τᾶρ' ἄν.

ΠΕ. νῆ Δί', ὥς οὐκ οἶδ' ἂν εἰ
φθαιῆς ἄν· ἐπείκεινται γὰρ ἐγγυὲς αὐταί.

ΜΕ. οἴμοι κακοδαίμων.

ΠΕ. οὐκ ἔλεγον ἐγὼ πάλαι;
οὐκ ἀναμετρήσεις σαντὸν ἀπὼν ἀλλαχῇ; 1020

ΕΠΙ. ποῦ πρόξενοι;

ΠΕ. τίς ὁ Σαρδανάπαλλος οὐτοσί;

ΕΠΙ. ἐπίσκοπος ἦκω δεῦρο τῷ κυάμῳ λαχὼν
ἐς τὰς Νεφελοκοκκυγίας.

ΠΕ. ἐπίσκοπος;

ἔπεμψε δὲ τίς σε δεῦρο;

ΕΠΙ. φαῦλον βιβλίον

Τελέου.

1023

ΠΕ. τί; βούλει δῆτα τὸν μισθὸν λαβὼν
μὴ πράγματ' ἔχειν, ἀλλ' ἀπιέναι;

ΕΠΙ. νῆ τοὺς θεοὺς.
ἐκκλησιάσαι γοῦν ἐδεόμην οἴκοι μένων.
ἔστιν γὰρ ἂν δι' ἐμοῦ πέπρακται Φαρνάκη.

ΠΕ. ἄπιθι λαβὼν· ἔστιν δ' ὁ μισθὸς οὐτοσί.

ΕΠΙ. τουτὶ τί ἦν; ΠΕ. ἐκκλησία περὶ Φαρνάκου. 1030

ΕΠΙ. μαρτύρομαι τυπτόμενος ὧν ἐπίσκοπος.

ΠΕ. οὐκ ἀποσοβήσεις; οὐκ ἀποίσεις τὸ κῆδω;
οὐ δεινά; καὶ πέμπουσιν ἤδη 'πισκίπους
ἐς τὴν πόλιν, πρὶν καὶ τεθῆσθαι τοῖς θεοῖς.

ΨΗ. ἐὰν δ' ὁ Νεφελοκκυγιεὺς τὸν Ἀθηναῖον ἀδικῇ 1035

ΠΕ. τουτὶ τί ἔστιν αὖ κακὸν τὸ βιβλίον;

ΨΗ. ψηφισματοπώλης εἰμι, καὶ νόμους νέους
ἤκω παρ' ὑμᾶς δεῦρο πωλήσω. ΠΕ. τὸ τί;

ΨΗ. χρήσθαι Νεφελοκοκκυγιῶς τοῖσδε τοῖς μέτροισι
καὶ σταθμοῖσι καὶ ψηφίσμασι, καθάπερ Ὀλο-
φύξιοι. 1040

ΠΕ. σὺν δέ γ' οἷσπερ ὠτοτύξιοι χρήσει τάχα.

ΨΗ. οὗτος, τί πάσχεις;

ΠΕ. οὐκ ἀποίσεις τοὺς νόμους;
πικροὺς ἐγὼ σοι τήμερον δείξω νόμους. 1045

ΕΠΙ. καλοῦμαι Πεισθέταιρον ὕβρεως ἐς τὸν μουνυ-
χιῶνα μῆνα.

ΠΕ. ἄληθες, οὗτος; ἔτι γὰρ ἐνταῦθ' ἦσθα σύ;

ΨΗ. ἐὰν δέ τις ἐξελαύνῃ τοὺς ἄρχοντας, καὶ μὴ δέχηται
κατὰ τὴν στήλην, 1051

ΠΕ. οἷμοι κακοδαίμων, καὶ σὺ γὰρ ἐνταῦθ' ἦσθ' ἔτι;

ΕΠΙ. ἀπολῶ σε, καὶ γράφω σε μυρίας δραχμῆς.

ΠΕ. ἐγὼ δὲ σοῦ γε τὸ κῆδω διασκεδῶ.

ΕΠΙ. μέμνησ' ἕτε τῆς στήλης κατετίλας ἐσπέρας ;

ΠΕ. αἰβοῖ. λαβέτω τις αὐτόν. οὗτος, οὐ μενεῖς ; 1055
ἀπίωμεν ἡμεῖς ὥς τάχιστ' ἐντευθενὶ
θύσοντες εἴσω τοῖς θεοῖσι τὸν τραγον.

ΧΟ. ἤδη 'μοὶ τῷ παντόπτα στρ.

καὶ παντάρχα θνητοὶ πάντες
θύσους' εὐκαταῖς εὐχαῖς. 1060

πᾶσαν μὲν γὰρ γᾶν ὀπτεύω,
σώζω δ' εὐθαλεῖς καρπούς,
κτείνων παμφύλων γένναν
θηρῶν, οἳ πάντ' ἐν γαίᾳ

ἐκ κάλυκος αὐξανόμενον γέννυσι παμφάγοις 1065
δένδρεσί τ' ἐφεζόμενα καρπὸν ἀποβόσκειται
κτείνω δ' οἳ κήπους εὐώδεις

φθείρουσιν λύμαις ἐχθίσταις
ἐρπετά τε καὶ δάκετα πάνθ' ὅσα περ
ἔστιν ὑπ' ἐμᾶς πτέρυγος ἐκ φοναῖς ὄλλυται. 1070

τῇδε μέντοι θῆμέρα μάλιστ' ἐπαναγορεύεται,
ἣν ἀποκτείνῃ τις ὑμῶν Διαγόραν τὸν Μῆλιον, 1072
λαμβάνειν τάλαντον, ἣν τε τῶν τυράννων τίς τινα
τῶν τεθνηκότων ἀποκτείνῃ, τάλαντον λαμβάνειν.

Βουλόμεσθ' οὖν νῦν ἀνειπεῖν ταῦτα χῆμεῖς ἐν-
θάδε·

ἣν ἀποκτείνῃ τις ὑμῶν Φιλοκράτη τὸν Στρούθιον,
λήψεται τάλαντον· ἣν δὲ ζῶντά γ' ἀγάγῃ, τέτταρα,
ὅτι συνείρων τοὺς σπίνους πωλεῖ καθ' ἑπτὰ τοῦ-
βολου 1079

εἶτα φυσῶν τὰς κίχλας δείκνυσι καὶ λυμαίνεται,
τοῖς τε κοψίχοισιν εἰς τὰς ῥίνας ἐγχεῖ τὰ πτερὰ,
τὰς περιστεράς θ' ὁμοίως ξυλλαβὼν εἴρξας ἔχει,
κάπαναγκάζει παλεύειν δεδεμένας ἐν δικτύῳ.

ταῦτα βουλόμεσθ' ἀνειπεῖν· κεῖ τις ὄρνιθας τρέφει
 εἰργμένους ὑμῶν ἐν αὐλῇ, φράζομεν μεθιέναι. 1085
 ἦν δὲ μὴ πίθησθε, συλληφθέντες ὑπὸ τῶν ὀρνέων
 αὐθις ὑμεῖς αὖ παρ' ἡμῖν δεδεμένοι παλεύσετε.

εὐδαιμον φύλον πτηνῶν ἀντ.

οἰωνῶν, οἷ χειμῶνος μὲν
 χλαίνας οὐκ ἀμπισχιοῦνται· 1090

οὐδ' αὖ θερμὴ πνίγους ἡμᾶς

ἀκτὶς τηλαυγῆς θάλλπει·

ἀλλ' ἀνθηρῶν λειμώνων

φύλλων ἐν κόλποις ναίω,

ἡνίκ' ἂν ὁ θεσπέσιος ὄξυ μέλος ἀχέτας 1095

θάλλπεσι μεσημβρινοῖς ἡλιομανῆς βοᾷ.

χειμάζω δ' ἐν κοίλοις ἄντροις,

Νύμφαις οὐρεῖαις ξυμπαίζων·

ἡρινά τε βοσκόμεθα παρθένια

λευκότροφα μύρτα, Χαρίτων τε κηπεύματα. 1100

τοῖς κριταῖς εἰπεῖν τι βουλόμεσθα τῆς νίκης πέρι,

ὅσ' ἀγάθ', ἦν κρίνωσιν ἡμᾶς, πᾶσιν αὐτοῖς δώ-

σομεν,

ὥστε κρείττω δῶρα πολλῶ τῶν Ἀλεξάνδρου

λαβεῖν. 1104

πρῶτα μὲν γὰρ οὐ μάλιστα πᾶς κριτῆς ἐφίεται,

γλαῦκες ὑμᾶς οὐπότ' ἐπιλείψουσι Λαυρειωτικά·

ἀλλ' ἐνοικήσουσιν ἔνδον, ἔν τε τοῖς βαλλαντίοις

ἐννεοττεύσουσι κακλέψουσι μικρὰ κέρματα.

εἶτα πρὸς τούτοισιν ὥσπερ ἐν ἱεροῖς οἰκήσετε.

τὰς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς αἰτόν· 1110

κὰν λαχόντες ἀρχίδιον εἴθ' ἀρπάσαι βούλησθέ τι,

ὄξυν ἱερακίσκον ἐς τὰς χεῖρας ὑμῖν δώσομεν.

ἦν δέ που δειπνῆτε, πρηγορῶνας ὑμῖν πέμψομεν.

ἦν δὲ μὴ κρίνητε, χαλκεύεσθε μηνίσκους φορεῖν
 ὥσπερ ἀνδριάντες· ὡς ὑμῶν ὃς ἂν μὴ μῆν' ἔχῃ,
 ὅταν ἔχητε χλανίδα λευκὴν, τότε μάλισθ' οὕτω
 δίκην

1116

δώσεθ' ἡμῖν, πᾶσι τοῖς ὄρνεσι κατατιλόμενοι.

ΠΕ. τὰ μὲν ἱέρ' ἡμῖν ἐστίν, ὄρνια, καλὰ·
 ἀλλ' ὡς ἀπὸ τοῦ τείχους πάρεστιν ἄγγελος
 οὐδεὶς ὅτου πευσόμεθα τάκεϊ πράγματα.
 ἀλλ' οὕτοσὶ τρέχει τις Ἀλφειὸν πνέων.

1120

ΑΓ. Α. ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ 'στι, ποῦ ποῦ ποῦ
 'στι, ποῦ

ποῦ Πεισθέταιρός ἐστιν ἄρχων; ΠΕ. οὕτοσί.

ΑΓ. Α. ἐξωκοδόμηταί σοι τὸ τεῖχος. ΠΕ. εὖ λέγεις.

ΑΓ. Α. κάλλιστον ἔργον καὶ μεγαλοπρεπέστατον·
 ὥστ' ἂν ἐπάνω μὲν Προξενίδης ὁ Κομπασεὺς
 καὶ Θεογένης ἐναντίω δὴ ἄρματε,
 ἵππων ὑπόντων μέγεθος ὕσον ὁ δούριος,
 ὑπὸ τοῦ πλάτους ἂν παρελασαίτην. ΠΕ. Ἡράκλεις.

1125

ΑΓ. Α. τὸ δὲ μῆκός ἐστι, καὶ γὰρ ἐμέτρησ' αὐτ' ἐγώ,
 ἑκατοντορόγιον.

1131

ΠΕ. ὦ Πόσειδον τοῦ μάκρους.

τίνες ὠκοδόμησαν αὐτὸ τηλικουτονί;

ΑΓ. Α. ὄρνια, οὐδεὶς ἄλλος, οὐκ Αἰγύπτιος
 πλινθοφόρος, οὐ λιθουργός, οὐ τέκτων παρῆν,
 ἀλλ' αὐτόχειρες, ὥστε θαυμάζειν ἐμέ.

1135

ἐκ μὲν γε Λιβύης ἦκον ὡς τρισμῦριαί
 γέρανοι, θεμελίους καταπεπωκυῖαι λίθους.
 τούτους δ' ἐτύκιζον αἱ κρέκες τοῖς ῥύγχεσιν.

ἕτεροι δ' ἐπλινθοφόρουν πελαργοὶ μύριοι

ὔδωρ δ' ἐφόρουν κάτωθεν ἐς τὸν ἀέρα

1140

οἱ χαραδριοὶ καὶ τᾶλλα ποτάμι' ὄρνεα.

ΠΕ. ἐπηλοφόρουν δ' αὐτοῖσι τίνες;

ΑΓ. Α. ἐρῳδιοὶ
λεκάναισι. ΠΕ. τὸν δὲ πηλὸν ἐνεβάλλοντο πῶς;

ΑΓ. Α. τοῦτ', ὦγαθ', ἐξεύρητο καὶ σοφώτατα·
οἱ χῆνες ὑποτύπτουντες ὥσπερ ταῖς ἄμαις 1145
ἐς τὰς λεκάνας ἐνέβαλλον αὐτοῖς τοῖν ποδοῖν.

ΠΕ. τί δῆτα πόδες ἂν οὐκ ἂν ἐργασαίαιτο;

ΑΓ. Α. καὶ νῆ Δί' αἱ νῆτται γε περιεζωσμένοι
ἐπλινθοφόρουν· ἄνω δὲ τὸν ὑπαγωγέα
ἐπέτοντ' ἔχουσαι κατόπιν, ὥσπερ παιδία, 1150
τὸν πηλὸν ἐν τοῖς στόμασιν αἱ χελιδόνες.

ΠΕ. τί δῆτα μισθωτοὺς ἂν ἔτι μισθοῖτό τις;
φέρ' ἴδω, τί δαί; τὰ ξύλινα τοῦ τείχους τίνες
ἀπειργάσαντ';

ΑΓ. Α. ὄρνιθες ἦσαν τέκτονες
σοφώτατοι πελεκῶντες, οἳ τοῖς ῥύγχεσιν 1155
ἀπεπελέκησαν τὰς πύλας· ἦν δ' ὁ κτύπος
αὐτῶν πελεκῶντων ὥσπερ ἐν ναυπηγίῳ.
καὶ νῦν ἅπαντ' ἐκείνα πεπύλωται πύλαις,
καὶ βεβαλάνωται καὶ φυλάττεται κύκλῳ,
ἐφοδεύεται, κωδωνοφορεῖται, πανταχῇ 1160
φυλακαὶ καθεστήκασιν καὶ φρυκτωρίαί
ἐν τοῖσι πύργοις. ἀλλ' ἐγὼ μὲν ἀποτρέχων
ἀπονίψομαι· σὺ δ' αὐτὸς ἤδη τᾶλλα δρᾷ.

ΧΟ. οὗτος, τί ποιεῖς; ἄρα θαυμάζεις ὅτι
οὕτω τὸ τεῖχος ἐκτετείχισται ταχύ; 1165

ΠΕ. νῆ τοὺς θεοὺς ἔγωγε· καὶ γὰρ ἄξιον·
ἴσα γὰρ ἀληθῶς φαίνεται μοι ψεύδεσιν.
ἀλλ' ὕδε φύλαξ γὰρ τῶν ἐκεῖθεν ἄγγελος
ἐσθεῖ πρὸς ἡμᾶς δεῦρο, πυρρίχην βλέπων.

ΑΓ. Β. ἰοὺ ἰοὺ, ἰοὺ ἰοὺ, ἰοὺ ἰοὺ. 1170

ΠΕ. τί τὸ πρᾶγμα τουτί;

ΑΓ. Β. δεινότατα πεπόνθαμεν.

τῶν γὰρ θεῶν τις ἄρτι τῶν παρὰ τοῦ Διὸς
διὰ τῶν πυλῶν εἰσέπτατ' εἰς τὸν αἶρα,
λαθὼν κολοιοὺς φύλακας ἡμεροσκόπους.

ΠΕ. ὦ δεινὸν ἔργον καὶ σχέτλιον εἰργασμένος. 1175
τίς τῶν θεῶν;

ΑΓ. Β. οὐκ ἴσμεν· ὅτι δ' εἶχε πτερὰ,
τοῦτ' ἴσμεν.

ΠΕ. οὐκουν δῆτα περιπόλους ἐχρήν
πέμψαι κατ' αὐτὸν εὐθύς;

ΑΓ. Β. ἀλλ' ἐπέμψαμεν 1180
τρισφυρίους ἰέρακας ἵπποτοξότας,
χωρεῖ δὲ πᾶς τις ὄνυχας ἡγκυλωμένος,
κερχυῆς, τριόρχης, γύψ, κύμινδις, αἰτός·
ρύμη τε καὶ πτεροῖσι καὶ ροιζήμασιν
αἰθὴρ δονεῖται τοῦ θεοῦ ζητουμένου·
κᾶστ' οὐ μακρὰν ἄπωθεν, ἀλλ' ἐνταῦθά ποῦ
ἤδη 'στίν. 1185

ΠΕ. οὐκουν σφενδόνας δεῖ λαμβάνειν
καὶ τόξα· χώρει δεῦρο πᾶς ὑπηρέτης·
τόξευε, παῖε, σφενδόνην τίς μοι δότω.

ΧΟ. πόλεμος αἵρεται, πόλεμος οὐ φατὸς στρ. 1190
πρὸς ἐμὲ καὶ θεούς. ἀλλὰ φύλαττε πᾶς
αἶρα περινέφελον, ὃν Ἑρεβος ἐτέκετο,
μή σε λάθῃ θεῶν τις ταύτη περῶν· 1195
ἄθρει δὲ πᾶς κύκλω σκοπῶν * *,
ὥς ἐγγὺς ἤδη δαίμονος πεδαρσίου
δίνης πτερωτὸς φθόγγος ἐξακούεται.

ΠΕ. αὕτη σὺ ποῖ ποῖ ποῖ πέτει; μέν' ἥσυχος,
ἔχ' ἀτρέμας· αὐτοῦ στηῆθ'· ἐπίσχες τοῦ δρόμου.

τίς εἶ; ποδαπή; λέγειν ἐχρῆν ὁπόθεν ποτ' εἶ.

ΙΡ. παρὰ τῶν θεῶν ἔγωγε τῶν Ὀλυμπίων. 1202

ΠΕ. ὄνομα δέ σοι τί ἐστι, πλοῖον, ἢ κυνῇ;

ΙΡ. Ἴρις ταχεῖα. ΠΕ. Πάραλος, ἢ Σαλαμινία;

ΙΡ. τί δὲ τοῦτο; 1205

ΠΕ. ταυτηνὶ τις οὐ ξυλλήψεται
ἀναπτάμενος τρίορχος;

ΙΡ. ἐμὲ συλλήψεται;
τί ποτ' ἐστὶ τουτὶ τὸ κακόν;

ΠΕ. οἰμώξει μακρά.

ΙΡ. ἄτοπόν γε τουτὶ πρᾶγμα.

ΠΕ. κατὰ ποίας πύλας
εἰσῆλθες εἰς τὸ τεῖχος, ὦ μιαρωτάτη;

ΙΡ. οὐκ οἶδα μὰ Δί' ἔγωγε κατὰ ποίας πύλας. 1210

ΠΕ. ἤκουσας αὐτῆς οἶον εἰρωνεύεται;
πρὸς τοὺς κολοιάρχους προσῆλθες; οὐ λέγεις;
σφραγίδ' ἔχεις παρὰ τῶν πελαργῶν;

ΙΡ. τί τὸ κακόν;

ΠΕ. οὐκ ἔλαβες; ΙΡ. ὑγιαίνεις μέν;

ΠΕ. οὐδὲ σύμβολον
ἐπέβαλεν ὀρνίθαρχος οὐδεὶς σοι παρών; 1215

ΙΡ. μὰ Δί' οὐκ ἔμοιγ' ἐπέβαλεν οὐδεὶς ὦ μέλε.

ΠΕ. κᾶπειτα δῆθ' οὕτω σιωπῇ διαπέτει
διὰ τῆς πόλεως τῆς ἀλλοτρίας καὶ τοῦ χάους;

ΙΡ. ποία γὰρ ἄλλη χρὴ πέτεσθαι τοὺς θεοὺς;

ΠΕ. οὐκ οἶδα μὰ Δί' ἔγωγε· τῇδε μὲν γὰρ οὐ.
ἀδικεῖς δέ· καὶ νῦν ἄρά γ' οἴσθα τοῦθ', ὅτι
δικαιότατ' ἂν ληφθεῖσα πασῶν Ἰρίδων
ἀπέθανες, εἰ τῆς ἀξίας ἐτύγχανες; 1220

ΙΡ. ἀλλ' ἀθάνατός εἰμ'.

ΠΕ. ἀλλ' ὅμως ἂν ἀπέθανες.

δεινότατα γάρ τοι πεισόμεσθ', ἐμοὶ δοκεῖ, 1225
 εἰ τῶν μὲν ἄλλων ἄρχομεν, ὑμεῖς δ' οἱ θεοὶ
 ἀκολαστανεῖτε, κούδέπω γνώσεσθ' ὅτι
 ἀκροατέον ὑμῖν ἐν μέρει τῶν κρειπτόνων.

φράσον δέ τοί μοι, τὼ πτέρυγε ποῖ ναυστολεῖς;
 IP. ἐγώ; πρὸς ἀνθρώπους πέτομαι παρὰ τοῦ πατρὸς
 φράσουσα θῦναι τοῖς Ὀλυμπίοις θεοῖς 1231
 μηλόσφαγεῖν τε βουθύτοις ἐπ' ἐσχάrais
 κνισᾶν τ' ἀγυιάς.

ΠΕ. τί σὺ λέγεις; ποίοις θεοῖς;

IP. ποίοισιν; ἡμῖν, τοῖς ἐν οὐρανῷ θεοῖς.

ΠΕ. θεοὶ γὰρ ὑμεῖς; IP. τίς γάρ ἐστ' ἄλλος θεός;

ΠΕ. ὄρνιθες ἀνθρώποισι νῦν εἰσιν θεοί. 1236
 οἷς θυτέον αὐτοῖς, ἀλλὰ μὰ Δί' οὐ τῷ Δί.

IP. ὦ μῶρε μῶρε, μὴ θεῶν κίνει φρένας
 δεινὰς, ὅπως μὴ σου γένος πανώλεθρον
 Διὸς μακέλλῃ πᾶν ἀναστρέψῃ Δίκη, 1240
 λιγνὺς δὲ σῶμα καὶ δόμων περιπτυχὰς
 καταιθαλώσῃ σου Λικυμνίαις βολαῖς.

ΠΕ. ἄκουσον αὐτῇ παῦε τῶν παφλασμάτων
 ἔχ' ἀτρέμα. φέρ' ἴδω, πότερα Λυδὸν ἢ Φρύγα
 ταυτὶ λέγουσα μορμολύττεσθαι δοκεῖς; 1245
 ἄρ' οἶσθ' ὅτι Ζεὺς εἴ με λυπήσει πέρα,
 μέλαθρα μὲν αὐτοῦ καὶ δόμους Ἀμφίονος
 καταιθαλώσω πυρφόροισιν ἄετοῖς,
 πέμψω δὲ πορφυρίωνας ἐς τὸν οὐρανὸν
 ὄρνις ἐπ' αὐτὸν, παρδαλῆς ἐνημμένους, 1250
 πλεῖν ἐξακοσίους τὸν ἀριθμόν; καὶ δὴ ποτε
 εἰς Πορφυρίων αὐτῷ παρέσχε πράγματα.

IP. διαρραγεῖς, ὦ μέλ', αὐτοῖς ῥήμασιν.

ΠΕ. οὐκ ἀποσοβήσεις; οὐ ταχέως; εὐρὰξ πατάξ.

ΙΡ. ἦ μήν σε παύσει τῆς ὕβρεως οὐμὸς πατήρ.

ΠΕ. οἴμοι τάλας. οὔκουν ἐτέρωσε πετομένη
καταιθαλώσεις τῶν νεωτέρων τινά; 1260

ΧΟ. ἀποκεκλήκαμεν διογενεῖς θεοὺς
μηκέτι τὴν ἐμὴν διαπερᾶν πύλιν,
μηδέ τιν' ἱερόθυτον ἀνὰ δάπεδον ἔτι
τῇδὲ βροτὸν θεοῖσι πέμπειν καπνόν. 1265

ΠΕ. δεινόν γε τὸν κήρυκα τὸν παρὰ τοὺς βροτοὺς
οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν. 1270

ΚΗ. ὦ Πεισθέταιρ', ὦ μακάρι', ὦ σοφώτατε,
ὦ τρισμακάρι', ὦ κλεινότατ', ὦ γλαφυρώτατε,
ὦ κατακέλευσον, κατακέλευσον. ΠΕ. τί σὺ λέγεις;

ΚΗ. στεφάνῳ σε χρυσῷ τῷδε σοφίας οὔνεκα
στεφανοῦσι καὶ τιμῶσιν οἱ πάντες λεῷ. 1275

ΠΕ. δέχομαι. τί δ' οὕτως οἱ λεῷ τιμῶσί με;

ΚΗ. ὦ κλεινοτάτην αἰθέριον οἰκίσας πόλιν,
οὐκ οἶσθ' ὅσῃν τιμὴν παρ' ἀνθρώποις φέρει,
ὅσους τ' ἐραστὰς τῇσδε τῆς χώρας ἔχεις.
πρὶν μὲν γὰρ οἰκίσαι σε τήνδε τὴν πόλιν,
ἐλακωνομάνουν ἅπαντες ἄνθρωποι τότε,
ἐκόμων, ἐπείνων, ἐρρύπων, ἐσωκράτων,
ἐσκυταλιοφόρουν· νῦν δ' ὑποστρέψαντες αὖ
ὀρνιθομανοῦσι, πάντα δ' ὑπὸ τῆς ἡδονῆς
ποιοῦσιν ἅπερ ὀρνίθες ἐκμιμούμενοι,
πρῶτον μὲν εὐθύς πάντες ἐξ εὐνῆς ἅμα
ἐπέτονθ' ἔωθεν ὥσπερ ἡμεῖς ἐπὶ νομόν
κάπειτ' ἂν ἅμα κατῆρον ἐς τὰ βιβλία·
εἴτ' ἀπενέμοντ' ἐνταῦθα τὰ ψηφίσματα.
ὠρνιθομάνουν δ' οὕτω περιφανῶς ὥστε καὶ
πολλοῖσιν ὀρνίθων ὀνόματ' ἦν κείμενα.
πέρδιξ μὲν εἰς κάπηλος ὠνομάζετο 1280 1285 1290

χωλός, Μείπιππ' δ' ἦν χελιδὼν τοῦνομα,
 Ὅπουντίω δ' ὀφθαλμὸν οὐκ ἔχων κέραξ,
 κορυδὸς Φιλοκλέει, χηναλώπηξ Θεογένει,
 ἱβίς Λυκοίργω, Χαιρεφῶντι νυκτερίς,
 Συρακοσίω δὲ κίττα· Μειδίας δ' ἐκεῖ
 ὄρτυξ ἐκαλεῖτο· καὶ γὰρ ἦκεν ὄρτυγι
 ὑπὸ στυφοκόπου τὴν κεφαλὴν πεπληγμένῳ.

1295

ἦδον δ' ὑπὸ φιλορνηθίας πάντες μέλη,
 ὅπου χελιδὼν ἦν τις ἐμπεποιημένη
 ἢ πηνέλοψ ἢ χήν τις ἢ περιστερὰ
 ἢ πτέρυγες, ἢ πτεροῦ τι καὶ σμικρὸν προσῆν.
 τοιαῦτα μὲν τὰκεῖθεν. ἐν δέ σοι λέγω·
 ἥξουσ' ἐκείθεν δεῦρο πλεῖν ἢ μύριοι
 πτερῶν δεόμενοι καὶ τρόπων γαμψωνύχων·
 ὥστε πτερῶν σοι τοῖς ἐποίκοις δεῖ ποθέν.

1300

1305

ΠΕ. οὐκ ἄρα μὰ Δί' ἡμῖν ἔτ' ἔργον ἐστάναι.
 ἀλλ' ὥς τάχιστα σὺ μὲν ἰὼν τὰς ἀρρίχους
 καὶ τοὺς κοφίνους ἅπαντας ἐμπίπλη πτερῶν·
 Μανῆς δὲ φερέτω μοι θύραζε τὰ πτερα·
 ἐγὼ δ' ἐκείνων τοὺς προσιόντας δέξομαι.

1310

ΧΟ. ταχὺ δ' ἂν πολυάνορα τὰν πόλιν
 καλοῖ τις ἀνθρώπων.
 τύχη μόνον προσείη.
 κατέχουσι δ' ἔρωτες ἐμᾶς πόλεως.

στρ.

1315

ΠΕ. θάττον φέρειν κελεύω.

ΧΟ. τί γὰρ οὐκ ἐνι ταύτῃ
 καλὸν ἀνδρὶ μετοικεῖν;
 Σοφία, Πόθος, ἀμβρόσιαι Χάριτες,
 τό τε τῆς ἀγανόφρονος Ἑσυχίας
 εὐάμερον πρόσωπον.

1320

ΠΕ. ὥς βλακικῶς διακονεῖς·

οὐ θάπτον ἐγκονήσεις ;

ΧΟ. φερέτω κάλαθον ταχύ τις πτερῶν, ἀντ. 1325
 σὺ δ' αὖθις ἐξόρμα,
 τύπτων γε τοῦτον ὥδί.

πάννυ γὰρ βραδύς ἐστί τις ὥσπερ ὄνος.

ΠΕ. Μανῆς γάρ ἐστι δειλός.

ΧΟ. σὺ δὲ τὰ πτερὰ πρῶτον 1330
 διάθες τάδε κόσμῳ·

τά τε μουσίχ' ὁμοῦ τά τε μαντικά καὶ
 τὰ θαλάττι'. ἔπειτα δ' ὅπως φρονίμως
 πρὸς ἄνδρ' ὀρώων πτερώσεις.

ΠΕ. οὐ τοι μὰ τὰς κερχνηῆδας ἔτι σοῦ σχήσομαι, 1335
 οἷτως ὀρώων σε δειλὸν ὄντα καὶ βραδύν.

ΠΑ. γενοίμαν αἰετὸς ὑψιπέτας,
 ὥς ἂν ποταθείην ὑπὲρ ἀτρυγέτου γλαυ-
 κῆς ἐπ' οἶδμα λίμνας.

ΠΕ. ἔοικεν οὐ ψευδαγγελήσειν ἄγγελος. 1340
 ἄδων γὰρ ὅδε τις αἰετοὺς προσέρχεται.

ΠΑ. αἰβοῖ.

οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον
 [ἐρῶ δ' ἐγὼ τοι τῶν ἐν ὄρνεσιν νόμων.]
 ὀρνιθομανῶ γὰρ καὶ πέτομαι, καὶ βούλομαι
 οἰκεῖν μεθ' ὑμῶν, κἀπιθυμῶ τῶν νόμων. 1345

ΠΕ. ποίων νόμων ; πολλοὶ γὰρ ὀρνίθων νόμοι.

ΠΑ. πάντων· μάλιστα δ' ὅτι καλὸν νομίζεται
 τὸν πατέρα τοῖς ὄρνεσιν ἄγχειν καὶ δάκνειν.

ΠΕ. καὶ νῆ Δί' ἀνδρεῖόν γε πάννυ νομίζομεν,
 ὃς ἂν πεπλήγη τὸν πατέρα νεοττὸς ὢν. 1350

ΠΑ. διὰ ταῦτα μέντοι δεῦρ' ἀνοικισθεῖς ἐγὼ
 ἄγχειν ἐπιθυμῶ τὸν πατέρα καὶ πάντ' ἔχειν.

ΠΕ. ἀλλ' ἔστιν ἡμῖν τοῖσιν ὄρνεσιν νόμος

παλαιὸς ἐν ταῖς τῶν πελαργῶν κύρβεσιν·
 ἐπὴν ὁ πατὴρ ὁ πελαργὸς ἐκπετησίμους
 πάντας ποιήσῃ τοὺς πελαργιδίῃς τρέφων,
 δεῖ τοῖς νεοττοῦς τὸν πατέρα πάλιν τρέφειν. 1355

ΠΑ. ἀπέλαυσά τ' ἄρα νῆ Δί' ἐλθὼν ἐνθαδὶ,
 εἶπερ γέ μοι καὶ τὸν πατέρα βοσκητέον.

ΠΕ. οὐδέν γ'. ἐπειδὴ περ γὰρ ἤλθες, ὦ μέλε,
 εὖνους, πτερώσω σ' ὥσπερ ὄρνιν ὀρφανόν.
 σοὶ δ', ὦ νεανίσκ', οὐ κακῶς ὑποθήσομαι,
 ἀλλ' οἶά περ αὐτὸς ἔμαθον ἕτε παῖς ἦ. σὺ γὰρ
 τὸν μὲν πατέρα μὴ τύπτει· ταυτηνδὶ λαβὼν
 τὴν πτέρυγα, καὶ τοῦτ' ἐπὶ τὸ πλῆκτρον θάτερ' α, 1360
 νομίσας ἀλεκτρυόνος ἔχειν τοῦδ' ἐλφον,
 φρούρει, στρατεύου, μ' σθοφορῶν σαυτὸν τρέφε,
 τὸν πατέρ' ἔα ζῆν· ἀλλ' ἐπειδὴ μάχιμος εἶ,
 εἰς τὰ πρὸς Θράκης ἀποπέτου, κακὴ μάχου. 1365

ΠΑ. νῆ τὸν Διόνυσον, εὖ γέ μοι δοκεῖς λέγειν,
 καὶ πείσομαί σοι. ΚΕ. νῦν ἄρ' ἔξεις νῆ Δία. 1370

ΚΙ. ἀναπέτομαι δὴ πρὸς Ὀλυμπον πτερύγεσσι κούφαις.
 πέτομαι δ' ὁδὸν ἄλλοτ' ἐπ' ἄλλαν μελέων

ΠΕ. τοῦτ' ἐπὶ τὸ πρῶγμα φορτίου δείται πτερῶν. 1375

ΚΙ. ἀφόβῳ φρενὶ σώματί τε νέαν ἐφέπων.

ΠΕ. ἀσπαζόμεσθα φιλύρινον Κινησίαν.

τί δεῦρο πόδα σὺ κυλλὸν ἀνὰ κύκλον κυκλεῖς;

ΚΙ. ὄρνις γενέσθαι βούλομαι
 λιγύφθογγος ἀηδάν. 1380

ΠΕ. παῦσαι μελωδῶν, ἀλλ' ὅ τι λέγεις εἰπέ μοι.

ΚΙ. ὑπὸ σοῦ πτερωθεὶς βούλομαι μετάρσιος
 ἀναπτόμενος ἐκ τῶν νεφελῶν καινὰς λαβεῖν
 ἀεροδονήτους καὶ νιφροβόλους ἀναβολὰς. 1385

ΠΕ. ἐκ τῶν νεφελῶν γὰρ ἂν τις ἀναβολὰς λάβοι;

- ΚΙ. κρέματα μὲν οὖν ἐντεῦθεν ἡμῶν ἢ τέχνη.
τῶν διθυράμβων γὰρ τὰ λαμπρὰ γίγνεται
ἀερίᾳ τινα καὶ σκότια καὶ κυανανυγέα
καὶ πτεροδόνητα· σὺ δὲ κλύων εἴσει τάχα. 1390
- ΠΕ. οὐ δῆτ' ἔγωγε.
- ΚΙ. νῆ τὸν Ἡρακλέα σύ γε.
ἅπαντα γὰρ δίειμί σοι τὸν ἄερα,
εἶδωλα πετεινῶν
αἰθεροδόρων,
οἰωνῶν ταναοδείρων.
- ΠΕ. ὥπι. 1395
- ΚΙ. τὸν ἀλάδρομον ἀλάμενος
ἤμ' ἀνέμων πνοαῖσι βαίην,
- ΠΕ. νῆ τὸν Δί' ἢ ἡ γῶ σου καταπαύσω τὰς πνοάς.
- ΚΙ. τοτὲ μὲν νοτίαν στείχων πρὸς ὁδὸν,
τοτὲ δ' αὖ βορέα σῶμα πελάζων
ἀλίμενον αἰθέρος αὐλακα τέμνων. 1400
χαρίεντά γ', ὦ πρεσβύτ', ἐσοφίσω καὶ σοφά.
- ΠΕ. οὐ γὰρ σὺ χαίρεις πτεροδόνητος γενόμενος;
- ΚΙ. ταυτὶ πεποίηκας τὸν κυκλιοδιδάσκαλον,
ὃς ταῖσι φυλαῖς περιμάχητός εἰμ' αἰεί;
- ΠΕ. βούλει διδάσκειν καὶ παρ' ἡμῖν οὖν μένων 1405
Λεωτροφίδῃ χορὸν πετομένων ὀρνέων
Κεκροπίδα φυλήν;
- ΚΙ. καταγελᾶς μου, δῆλος εἶ.
ἀλλ' οὖν ἔγωγ' οὐ παίσομαι, τοῦτ' ἴσθ' ὅτι,
πρὶν ἂν πτερωθεὶς διαδράμω τὸν ἄερα.
- ΣΥ. ὕρνηθες τίνες οἶδ' οὐδὲν ἔχοντες πτεροποίκιλαι,
τανυσίπτερε ποικίλα χελιδοῖ; 1411
- ΠΕ. τουτὶ τὸ κακὸν οὐ φαῦλον ἐξεγρήγορεν.
ὃδ' αὖ μινυρίζων δεῦρό τις προσέρχεται.

- ΣΤ. τανυσίπτερε ποικίλα μάλ' αὔθις. 1415
- ΠΕ. ἐς θοϊμάτιον τὸ σκόλιον ἄδειν μοι δοκεῖ,
δεῖσθαι δ' ἔοικεν οὐκ ὀλίγων χελιδόνων.
- ΣΤ. τίς ὁ πτερῶν δεῦρ' ἐστὶ τοὺς ἀφικνουμένους;
- ΠΕ. ὁδὶ πάρεστιν· ἀλλ' ὅτου δεῖ χρὴ λέγειν.
- ΣΤ. πτερῶν πτερῶν δεῖ μὴ πύθῃ τὸ δεύτερον. 1420
- ΠΕ. μᾶν εἰθὺν Πελληνίης πέτεσθαι διανοεῖ;
- ΣΤ. μὰ Δί', ἀλλὰ κλητὴρ εἰμι νησιωτικὸς
καὶ συκοφάντης. ΠΕ. ὦ μακάριε τῆς τέχνης.
- ΣΤ. καὶ πραγματοδίφης. εἶτα δέομαι πτερὰ λαβῶν
κύκλω περισοβεῖν τὰς πόλεις καλούμενος. 1425
- ΠΕ. ὑπὸ πτερύγων τί προσκαλεῖ σοφώτερον;
- ΣΤ. μὰ Δί', ἀλλ' ἵν' οἱ λησταί γε μὴ λυπῶσί με,
μετὰ τῶν γεράνων τ' ἐκείθεν ἀναχωρῶ πάλιν,
ἀνθ' ἔρματος πολλὰς καταπεπωκὼς δίκας.
- ΠΕ. τουτὶ γὰρ ἐργάζει σὺ τοῦργον; εἰπέ μοι, 1430
νεανίας ὦν συκοφαντεῖς τοὺς ξένους;
- ΣΤ. τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι,
- ΠΕ. ἀλλ' ἔστιν ἕτερα νῆ Δί' ἔργα σῶφρονα,
ἀφ' ὧν διαζῆν ἄνδρα χρῆν τοσουτονὶ
ἐκ τοῦ δικαίου μᾶλλον ἢ δικορραφεῖν. 1435
- ΣΤ. ὦ δαιμόνιε, μὴ νουθέτει μ', ἀλλὰ πτέρου.
- ΠΕ. νῦν τοι λέγων πτερῶ σε.
- ΣΤ. καὶ πῶς ἂν λόγοις
ἄνδρα πτερώσειας σύ;
- ΠΕ. πάντες τοῖς λόγοις
ἀναπτεροῦνται. ΣΤ. πάντες;
- ΠΕ. οὐκ ἀκήκοας,
ὅταν λέγωσιν οἱ πατέρες ἐκάστοτε
τοῖς μεираκίοις ἐν τοῖσι κουρείοις ταδί
δεινῶς γέ μου τὸ μεираκίον Διυτρέφης 1440

λέγων ἀνεπτέρωκεν ὥσθ' ἱππηλατεῖν.
ὁ δέ τις τὸν αὐτοῦ φησιν ἐπὶ τραγωδία
ἀνεπτέρῳσθαι καὶ πεποτῆσθαι τὰς φρένας.

1445

ΣΤ. λόγοισί τ' ἄρα καὶ πτεροῦνται;

ΠΕ. φήμ' ἐγώ.

ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται
ἐπαίρεται τ' ἄνθρωπος. οὐτῶ καί σ' ἐγὼ
ἀναπτέρῳσας βούλομαι χρηστοῖς λόγοις
τρέψαι πρὸς ἔργον νόμιμον.

1450

ΣΤ. ἀλλ' οὐ βούλομαι.

ΠΕ. τί δαὶ ποιήσεις;

ΣΤ. τὸ γένος οὐ καταισχυνῶ.

παππῶος ὁ βίος συκοφαντεῖν ἐστί μοι.
ἀλλὰ πτέρου με ταχέσι καὶ κούφοις πτεροῦς
ἰέρακος, ἢ κερχνηῆδος, ὥς ἂν τοὺς ξένους
καλεσάμενος, κᾶτ' ἐγκεκληκῶς ἐνθαδὶ,
κᾶτ' αὖ πέτωμαι πάλιν ἐκεῖσε.

1455

ΠΕ. μανθάνω.

ὥδὲ λέγεις· ὅπως ἂν ὠφλήκη δίκην
ἐνθάδε πρὶν ἥκειν ὁ ξένος.

ΣΤ. πάνυ μανθάνεις.

ΠΕ. κᾶπειθ' ὁ μὲν πλεῖ δεῦρο, σὺ δ' ἐκεῖσ' αὖ πέτει
ἄρπασόμενος τὰ χρήματ' αὐτοῦ.

1460

ΣΤ. πάντ' ἔχεις.

βέμβικος οὐδὲν διαφέρειν δεῖ.

ΠΕ. μανθάνω

βέμβικα· καὶ μὴν ἔστι μοι νῆ τὸν Δία
κάλλιστα Κορκυραῖα τοιαυτὶ πτερά.

ΣΤ. οἷμοι τάλας· μᾶστιγ' ἔχεις.

ΠΕ. πτερῶ μὲν οὖν,

οἷσί σε ποιήσω τήμερον βεμβικιῶν.

1465

ΣΤ. οἶμοι τάλας.

ΠΕ. οὐ πτερυγίεις ἐντευθενί;
οὐκ ἀπολιβάξεις, ὦ κάκιστ' ἀπολούμενος;
πικρὰν τάχ' ὕψει στρεψοδικοπανουργίαν.
ἀπίωμεν ἡμεῖς ξυλλαβόντες τὰ πτερά.

ΧΘ. πολλὰ δὴ καὶ καινὰ καὶ θαν- στρ. 1470
μάστ' ἐπεπτόμεσθα, καὶ
δεινὰ πράγματ' εἶδομεν.
ἔστι γὰρ δένδρον πεφυκὸς
ἔκτοπόν τι, καρδίας ἀ-
πώτέρω, Κλεώνυμος, 1475
χρήσιμον μὲν οὐδὲν, ἄλ-
λως δὲ δειλὸν καὶ μέγα.
τοῦτο τοῦ μὲν ἦρος ἀεὶ
βλαστάνει καὶ συκοφαντεῖ,
τοῦ δὲ χειμῶνος πάλιν τὰς 1480
ἀσπίδας φυλλορροεῖ.
ἔστι δ' αὖ χώρα πρὸς αὐτῷ ἀντ.
τῷ σκότῳ πόρρω τις ἐν
τῇ λύχνων ἐρημία,
ἐνθα τοῖς ἥρωσιν ἄνθρω- 1485
ποι ξυναριστῶσι καὶ ξύν-
εισι, πλὴν τῆς ἐσπέρας.
τηνικαῦτα δ' οὐκέτ' ἦν
ἀσφαλὲς ξυντυγχάνειν.
εἰ γὰρ ἐντύχοι τις ἥρω 1490
τῶν βροτῶν νύκτωρ Ὀρέστη,
γυμνὸς ἦν πληγεῖς ὑπ' αὐτοῦ
πάντα τὰπιδέξια.

ΠΡ. οἶμοι τάλας, ὁ Ζεὺς ὅπως μὴ μ' ὀψεται.
ποῦ Πεισθέταιρός ἐστιν;

1495

- ΠΕ. ἔα, τουτὶ τί ἦν;
τίς οὐγκαλυμμός;
- ΠΡ. τῶν θεῶν ἑρᾶς τινα
ἐμοῦ κατόπιν ἐνταῦθα;
- ΠΕ. μὰ Δ' ἐγὼ μὲν οὔ.
τίς δ' εἶ σύ; ΠΡ. πηνίκ' ἐστὶν ἄρα τῆς ἡμέρας;
- ΠΕ. ὀπηνίκα; σμικρόν τι μετὰ μεσημβρίαν.
ἀλλὰ σὺ τίς εἶ; ΠΡ. βουλυτὸς, ἣ περαιτέρω;
- ΠΕ. οἴμ' ὥς βδελύττομαί σε. 1501
- ΠΡ. τί γὰρ ὁ Ζεὺς ποιεῖ;
ἀπαιθριάζει τὰς νεφέλας, ἣ ξυννεφεῖ;
- ΠΕ. οἴμωζε μεγάλ'. ΠΡ. οὔτω μὲν ἐκκεκαλύψομαι.
- ΠΕ. ὦ φίλε Προμηθεῦ. ΠΡ. παῦε παῦε, μὴ βόα.
- ΠΕ. τί γὰρ ἔστι; 1505
- ΠΡ. σίγα, μὴ κάλει μου τοῦνομα·
ἀπὸ γὰρ ὀλεῖ μ', εἴ μ' ἐνθάδ' ὁ Ζεὺς ἔψεται.
ἀλλ' ἵνα φράσω σοι πάντα τᾶνω πράγματα,
τουτὶ λαβὼν μου τὸ σκιάδειον ἰπέρεχε
ἄνωθεν, ὥς ἂν μή μ' ὀρώσιν οἱ θεοί.
- ΠΕ. ἰοὺ ἰοὺ. 1510
εὖ γ' ἐπενόησας αὐτὸ καὶ προμηθικῶς.
ὑπιδυθι ταχὺ δὴ, κᾶτα θαρρήσας λέγε.
- ΠΡ. ἄκουε δὴ νυν. ΠΕ. ὥς ἀκούοντος λέγε.
- ΠΡ. ἀπόλωλεν ὁ Ζεὺς. ΠΕ. πηνίκ' ἄττ' ἀπώλετο;
- ΠΡ. ἐξ οὔπερ ὑμεῖς ᾠκίσατε τὸν ἀέρα. 1515
θύει γὰρ οὐδείς οὐδὲν ἀνθρώπων ἔτι
θεοῖσιν, οἷδὲ κῆσα μηρίων ἄπο
ἀνῆλθεν ὥς ἡμᾶς ἀπ' ἐκείνου τοῦ χρόνου,
ἀλλ' ὥσπερ εἰ Θεσμοφορίοις νηστεύομεν
ἄνευ θυηλῶν οἱ δὲ βάρβαροι θεοὶ
πεινῶντες ὥσπερ Ἰλλυριοὶ κεκριγότες 1520

ἐπιστρατεύσειν φάσ' ἄνωθεν τῷ Διὶ,
εἰ μὴ παρέξει τὰμπόρι' ἀνεωγμένα,
ἵν' εἰσάγοιτο σπλάγχνα κατατετμημένα.

ΠΕ. εἰσὶν γὰρ ἕτεροι βάρβαροι θεοὶ τινες 1525
ἄνωθεν ὑμῶν;

ΠΡ. οὐ γάρ εἰσι βάρβαροι,
ὅθεν ὁ πατρῷός ἐστιν Ἐξηκεστίδῃ;

ΠΕ. ὄνομα δὲ τούτοις τοῖς θεοῖς τοῖς βαρβάροις
τί ἐστίν; ΠΡ. ὅ τι ἐστίν; Τριβαλλοί.

ΠΕ. 1530
ἐντεῦθεν ἄρα τοῖπιτριβείης ἐγένετο. 1530

ΠΡ. μάλιστα πάντων. ἐν δέ σοι λέγω σαφές·
ἥξουσι πρέσβεις δεῦρο περὶ διαλλαγῶν
παρὰ τοῦ Διὸς καὶ τῶν Τριβαλλῶν τῶν ἄνω·
ὑμεῖς δὲ μὴ σπένδεσθ', ἐὰν μὴ παραδιδῶ
τὸ σκῆπτρον ὁ Ζεὺς τοῖσιν ἔρρισιν πάλιν, 1535
καὶ τὴν Βασιλείαν σοι γυναῖκ' ἔχειν διδῶ.

ΠΕ. τίς ἐστὶν ἡ Βασίλεια;

ΠΡ. καλλίστη κόρη,
ἥπερ ταμיעύει τὸν κεραυνὸν τοῦ Διὸς
καὶ τᾶλλ' ἀπαξάπαντα, τὴν εὐβουλίαν
τὴν εἰνομίαν, τὴν σωφροσύνην, τὰ νεώρια, 1540
τὴν λαιδορίαν, τὸν κωλαγρέτην, τὰ τριώβολα.

ΠΕ. ἅπαντά τ' ἄρ' αὐτῷ ταμיעύει.

ΠΡ. φήμ' ἐγώ.
ἦν γ' ἦν σὺ παρ' ἐκείνου παραλάβῃς, πάντ' ἔχεις.
τούτων ἔνεκα δεῦρ' ἦλθον, ἵνα φράσαιμί σοι.
αἰεὶ ποτ' ἀνθρώποις γὰρ εὖνους εἶμ' ἐγώ. 1545

ΠΕ. μόνον θεῶν γὰρ διὰ σ' ἀπανθρακίζομεν.

ΠΡ. μισῶ δ' ἅπαντας τοὺς θεοὺς, ὥς οἶσθα σύ.

ΠΕ. νῆ τὸν Δι' αἰεὶ δῆτα θεομισῆς ἔφυς.

- ΠΡ. Τίμων καθαρός. ἀλλ' ὡς ἂν ἀποτρέχω πάλιν,
 φέρε τὸ σκιάδειον, ἵνα με καὶ ὁ Ζεὺς ἴδῃ 1530
 ἄνωθεν, ἀκολουθεῖν δοκῶ κανηφόρῳ.
- ΠΕ. καὶ τὸν δῖφρον γε διφροφόρει τουνδὶ λαβών.
- ΧΟ. πρὸς δὲ τοῖς Σκιάποσιν λί-
 μνη τις ἔστ', ἄλουτος οὐ
 ψυχαγωγεῖ Σωκράτης. 1535
 ἔνθα καὶ Πείσανδρος ἦλθε
 δεόμενος ψυχὴν ἰδεῖν, ἣ
 ζώντ' ἐκείνον προὔλιπε,
 σφάγι' ἔχων κάμηλον ἀ-
 μνόν τιν', ἧς λαιμοὺς τεμὼν, 1560
 ὥσπερ οὐδυσσεὺς ἀπῆλθε,
 κατ' ἀνήλθ' αὐτῷ κάτωθεν
 πρὸς τὸ λαῖμα τῆς καμήλου
 Χαιρεφῶν ἡ νυκτερὶς.
- ΠΟΣ. τὸ μὲν πόλισμα τῆς Νεφελοκοκκυγίας 1565
 ὁρᾶν τοδὶ πάρεστιν, οἱ πρεσβεύομεν.
 οὗτος, τί δρᾷς; ἐπ' ἀριστέρ' οὕτως ἀμπέχει;
 οὐ μεταβαλεῖς θοιμάτιον ὧδ' ἐπὶ δεξιάν;
 τί, ὦ κακόδαιμον; Λαισποδίας εἴ τῇ φύσιν.
 ὦ δημοκρατία, ποῖ προβιβᾷς ἡμᾶς ποτε, 1570
 εἰ τουτονί γ' ἐχειροτόνησαν οἱ θεοί;
 ἔξεις ἀτρέμας; οἴμωξε· πολὺ γὰρ δὴ σ' ἐγὼ
 ἑώρακα πάντων βαρβαρώτατον θεῶν.
 ἄγε δὴ τί δρῶμεν, Ἡράκλεις;
- ΗΡ. ἀκήκοας
 ἐμοῦ γ' ὅτι τὸν ἄνθρωπον ἄγχειν βούλομαι, 1575
 ὅστις ποτ' ἔσθ' ὁ τοὺς θεοὺς ἀποτειχίσας.
- ΠΟΣ. ἀλλ', ὦγάθ', ἡρήμεσθα περὶ διαλλαγῶν
 πρέσβεις.

ΗΡ. διπλασίως μάλλον ἄγχειν μοι δοκεῖ.

ΠΕ. τὴν τυρόκηστίην μοι δότω. φέρε σίλφιον
 τυρὸν φερέτω τις· πυρπόλει τοὺς ἄνθρακας. 1580

ΠΟΣ. τὸν ἄνδρα χαίρειν οἱ θεοὶ κελεύομεν
 τρεῖς ὕντες ἡμεῖς.

ΠΕ. ἄλλ' ἐπικνῶ τὸ σίλφιον.

ΗΡ. τὰ δὲ κρέα τοῦ ταύτ' ἐστίν; ΠΕ. ὄρνιθές τινες
 ἐπανιστάμενοι τοῖς δημοτικοῖσιν ὀρνέοις
 ἔδοξαν ἀδικεῖν. 1585

ΗΡ. εἶτα δῆτα σίλφιον
 ἐπικνᾷς πρότερον αὐτοῖσιν;

ΠΕ. ὦ χαῖρ', Ἡράκλεις.
 τί ἔστι;

ΠΟΣ. πρεσβεύοντες ἡμεῖς ἤκομεν
 παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς.

ΠΕ. ἔλαιον οὐκ ἔνεστιν ἐν τῇ ληκύθῳ.

ΗΡ. καὶ μὴν τά γ' ὀρνίθεια λιπάρ' εἶναι πρέπει. 1590

ΠΟΣ. ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίνομεν,
 ἡμεῖς τ' ἂν ἡμῖν τοῖς θεοῖς ὄντες φίλοι
 ὄμβριον ἵδωρ ἂν εἶχετ' ἐν τοῖς τέλμασιν,
 ἀλκυονίδας τ' ἂν ἤγεθ' ἡμέρας αἰεὶ
 τούτων περὶ πάντων αὐτοκράτορες ἤκομεν. 1595

ΠΕ. ἄλλ' οὔτε πρότερον πώποθ' ἡμεῖς ἤρξαμεν
 πολέμου πρὸς ὑμᾶς, νῦν τ' ἐθέλομεν, εἰ δοκεῖ,
 εἰὰν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν,
 σπονδὰς ποιεῖσθαι. τὰ δὲ δίκαι' ἐστὶν ταδί·
 τὸ σκῆπτρον ἡμῖν τοῖσιν ὄρνισιν πάλιν 1600
 τὸν Δί' ἀποδοῦναι· κὰν διαλλαττώμεθα
 ἐπὶ τοῖσδε, τοὺς πρέσβεις ἐπ' ἄριστον καλῶ.

ΗΡ. ἐμοὶ μὲν ἀπόχρη ταῦτα, καὶ ψηφίζομαι,

ΠΟΣ. τί, ὦ κακόδαιμον; ἡλίθιος καὶ γάστρις εἶ.

ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος ; 1605

ΠΕ. ἄληθες ; οὐ γὰρ μεῖζον ὑμεῖς οἱ θεοὶ
 ἰσχύσετ', ἣν ὄρνιθες ἄρξωσιν κάτω ;
 νῦν μὲν γ' ὑπὸ ταῖς νεφέλαισιν ἐγκεκρυμμένοι
 κύψαντες ἐπιорκοῦσιν ὑμᾶς οἱ βροτοί·
 εἰ δὲ τοὺς ὄρνις ἔχητε συμμάχους, 1610
 ὅταν ὀμνύῃ τις τὸν κόρακα καὶ τὸν Δία,
 ὁ κόραξ παρελθὼν τοῦπιорκοῦντος λάθρα
 προσπτάμενος ἐκκόψει τὸν ὀφθαλμὸν θενών.

ΠΟΣ. νῆ τὸν Ποσειδῶ, ταῦτά τοι καλῶς λέγεις.

ΗΡ. κάμοι δοκεῖ. ΠΕ. τί δαὶ σὺ φῆς ; 1615

ΤΡΙ. ναβαισατρεῦ.

ΠΕ. ὁράς ; ἐπαινεῖ χροῦτος. ἕτερον νῦν ἔτι
 ἀκούσαθ' ὅσον ὑμᾶς ἀγαθὸν ποιήσομεν.
 εἰάν τις ἀνθρώπων ἱερεῖόν τῳ θεῶν
 εὐξάμενος, εἴτα διασοφίζεται λέγων,
 μενετοὶ θεοὶ, καὶ μάποδιδῶ μισητία, 1620
 ἀναπράξομεν καὶ ταῦτα.

ΠΟΣ. φέρ' ἴδω, τῷ τρόπῳ ;

ΠΕ. ὅταν διαριθμῶν ἀργυρίδιον τύχη
 ἄνθρωπος οὗτος, ἢ καθῆται λούμενος,
 καταπτάμενος ἱκτίνος, ἀρπάσας λάθρα,
 προβάτοις δυοῖν τιμὴν ἀνοίσει τῷ θεῷ. 1625

ΗΡ. τὸ σκῆπτρον ἀποδοῦναι πάλιν ψηφίζομαι
 τούτοις ἐγώ. ΠΟΣ. καὶ τὸν Τριβαλλὸν νυν ἐροῦ.

ΗΡ. ὁ Τριβαλλὸς, οἰμώζειν δοκεῖ σοι ;

ΤΡΙ. σαννάκα

βακταρικροῦσα. ΗΡ. φησί μ' εὖ λέγειν πάνν.

ΠΟΣ. εἴ τοι δοκεῖ σφῶν ταῦτα, κάμοι συνδοκεῖ. 1630

ΗΡ. οὗτος, δοκεῖ δρᾶν ταῦτα τοῦ σκῆπτρον πέρι.

ΠΕ. καὶ νῆ Δί' ἕτερόν γ' ἐστὶν οὗ μνήσθην ἐγώ.

τὴν μὲν γὰρ Ἥραν παραδίδωμι τῷ Διὶ,
τὴν δὲ Βασιλείαν τὴν κόρην γυναῖκ' ἐμοὶ
ἐκδοτέον ἐστίν·

1635

ΠΟΣ. οὐ διαλλαγῶν ἐρᾷς.
ἀπίωμεν οἴκαδ' αἰθις.

ΠΕ. ὀλίγον μοι μέλει.
μάγειρε, τὸ κατάχυσμα χρὴ ποιεῖν γλυκύ.

ΗΡ. ὦ δαιμόνι' ἀνθρώπων Πόσειδον, ποῖ φέρει;
ἡμεῖς περὶ γυναικὸς μιᾶς πολεμήσομεν;

ΠΟΣ. τί δαὶ ποιῶμεν; ΗΡ. ὅ τι; διαλλαττώμεθα.

ΠΟΣ. τί, ὦζύρ'; οὐκ οἶσθ' ἐξαπατῶμενος πάλαι; 1641
βλάπτεις δέ τοι σὺ σαυτόν. ἦν γὰρ ἀποθάνῃ
ὁ Ζεὺς, παραδοὺς τούτοισι τὴν τυραννίδα,
πένης ἔσει σύ. σοῦ γὰρ ἅπαντα γίγνεται
τὰ χρήμαθ', ὅσ' ἂν ὁ Ζεὺς ἀποθνήσκων καταλίπη.

ΠΕ. οἶμοι τάλας, οἶόν σε περισοφίζεται. 1646

δεῦρ' ὥς ἐμ' ἀποχώρησον, ἵνα τί σοι φράσω.
διαβάλλεται σ' ὁ θεῖος, ὦ πονηρὲ σύ.

τῶν γὰρ πατρώων οὐδ' ἀκαρῇ μέτεστί σοι
κατὰ τοὺς νόμους· νόθος γὰρ εἶ κοῦ γνήσιος. 1650

ΗΡ. ἐγὼ νόθος; τί λέγεις;

ΠΕ. σὺ μέντοι νῆ Δία,
ὦν γε ξένης γυναικός. ἢ πῶς ἂν ποτε
ἐπὶ κληρον εἶναι τὴν Ἀθηναίαν δοκεῖς,
οὔσαν θυγατέρ', ὄντων ἀδελφῶν γνησίων;

ΗΡ. τί δ', ἦν ὁ πατὴρ ἐμοὶ διδῶ τὰ χρήματα 1655
τὰ νοθεῖ' ἀποθνήσκων;

ΠΕ. ὁ νόμος αὐτὸν οὐκ ἐᾷ.
οὗτος ὁ Ποσειδῶν πρῶτος, ὃς ἐπαίρει σε νῦν,
ἀνθέξεται σου τῶν πατρώων χρημάτων
φάσκων ἀδελφὸς αὐτὸς εἶναι γνήσιος.

ἐρῶ δὲ δὴ καὶ τὸν Σόλωνός σοι νόμον· 1660
 νόθῳ δὲ μὴ εἶναι ἀγχιστείαν, παίδων ὄντων
 γνησίων. εἰάν δὲ παῖδες μὴ ᾧσι γνήσιοι, τοῖς 1665
 ἐγγυτάτῳ γένους μετεῖναι τῶν χρημάτων.

ΗΡ. ἐμοὶ δ' ἄρ' οὐδὲν τῶν πατρῶων χρημάτων
 μέτεστιν;

ΠΕ. οὐ μέντοι μὰ Δία. λέξον δέ μοι,
 ἥδη σ' ὁ πατήρ εἰσήγαγ' ἐς τοὺς φράτερας;

ΗΡ. οὐ δῆτ' ἐμέ γε. καὶ δῆτ' ἐθαύμαζον πάλαι. 1670

ΠΕ. τί δῆτ' ἄνω κέχηνας αἰκίαν βλέπων;
 ἀλλ' ἦν μεθ' ἡμῶν ἧς, καταστήσῳ σ' ἐγὼ
 τύραννον, ὀρνίθων παρέξω σοι γάλα.

ΗΡ. δίκαι' ἔμοιγε καὶ πάλιν δοκεῖς λέγειν
 περὶ τῆς κόρης, κᾶγωγε παραδίδωμί σοι. 1675

ΠΕ. τί δαὶ σὺ φῆς; ΠΟΣ. τάναντία ψηφίζομαι.

ΠΕ. ἐν τῷ Τριβαλλῷ πᾶν τὸ πρᾶγμα. τί σὺ λέγεις;

ΤΡΙ. καλάνι κόραυνα καὶ μεγάλα βασιλιναῖ
 ὄρνιτο παραδίδωμι. ΗΡ. παραδοῦναι λέγει.

ΠΟΣ. μὰ τὸν Δί' οὐχ οὗτός γε παραδοῦναι λέγει, 1680
 εἰ μὴ βαβράζει γ' ὥσπερ αἱ χελιδόνες.

ΠΕ. οὐκοῦν παραδοῦναι ταῖς χελιδόσιν λέγει.

ΠΟΣ. σφὼ νῦν διαλλάττεσθε καὶ ξυμβαίνετε
 ἐγὼ δ', ἐπειδὴ σφῶν δοκεῖ, σιγήσομαι.

ΗΡ. ἡμῖν ἂ λέγεις σὺ πάντα συγχωρεῖν δοκεῖ. 1685
 ἀλλ' ἴθι μεθ' ἡμῶν αὐτὸς ἐς τὸν οὐρανόν,
 ἵνα τὴν Βασίλειαν καὶ τὰ πάντ' ἐκεῖ λάβῃς.

ΠΕ. ἐς καιρὸν ἄρα κατεκόπησαν οὗτοι
 ἐς τοὺς γάμους.

ΗΡ. βούλεσθε δῆτ' ἐγὼ τέως
 ὑπτῶ τὰ κρέα ταυτὶ μένων; ὑμεῖς δ' ἴτε. 1690

ΠΟΣ. ὀπτᾶς τὰ κρέα; πολλήν γε τευθείαν λέγεις·

οὐκ εἶ μεθ' ἡμῶν; ΠΡ. εὖ γε μέντ' αὖν διετέθην.

ΠΕ. ἀλλὰ γαμικὴν χλαρίδα δότω τις δευρό μοι.

ΧΟ. ἔστι δ' ἐν Φαναῖσι πρὸς τῇ ἀντ.

Κλεψύδρα πανοῦργον ἐγ- 1695

γλωττογαστόρων γένος,

οὐ θερίζουσιν τε καὶ σπεί-

ρουσι καὶ τρυγῶσι ταῖς γλώτ-

ταισι συκάζουσί τε·

βάρβαροι δ' εἰσὶν γένος, 1700

Γοργῖαι τε καὶ Φίλιπποι

κάπ' οὖ τῶν ἐγγλωττογαστό-

ρων ἐκείνων τῶν Φιλίππων

πανταχοῦ τῆς Ἀττικῆς ἢ

γλώττα χωρὶς τέμνεται. 1705

ΑΓ. ὦ πάντ' ἀγαθὰ πράττοντες, ὦ μείζω λόγου,

ὦ τρισμακάριον πτηνὸν ὀρνίθων γένος,

δέχεσθε τὸν τύραννον ὑλβίοις δόμοις.

προσέρχεται γὰρ οἷος οὔτε παμφαῆς

ἀστὴρ ἰδεῖν ἔλαμψε χρυσαυγεί δόμῳ, 1710

οὔθ' ἡλίου τηλαυγὲς ἀκτίνων σέλας

τοιοῦτον ἐξέλαμψεν, οἷον ἔρχεται

ἔχων γυναικὸς κάλλος οὐ φατὸν λέγειν,

πάλλων κεραυνὸν, πτεροφόρον Διὸς βέλος·

ὁσμὴ δ' ἀνωνόμαστος ἐς βάθος κύκλου 1715

χωρεῖ, καλὸν θέαμα· θυμιαμάτων δ'

αἶραι διαψαίρουσι πλεκτάνην καπνοῦ·

ὁδὶ δὲ καὶ τὸς ἐστίν. ἀλλὰ χρὴ θεᾶς

Μούσης ἀνοίγειν ἱερὸν εὐφημον στόμα.

ΧΟ. ἄναγε, δῖεχε, πάραγε, πάρεχε, 1720

περιπέτεσθε

μάκαρ μάκαρι σὺν τύχῃ.

ὦ φεῦ φεῦ τῆς ὥρας, τοῦ κάλλους.
 ὦ μακαριστὸν σὺ γάμον τῇδε πόλει γήμας. 1725
 μεγάλαι μεγάλαι κατέχουσι τύχαι
 γένος ὀρνίθων

διὰ τόνδε τὸν ἄνδρ'. ἀλλ' ὑμεναίοις
 καὶ νυμφιδίοισι δέχεσθ' ὥδαῖς
 αὐτὸν καὶ τὴν Βασίλειαν. 1730

Ἦρα ποτ' Ὀλυμπία 1730
 στρ.
 τῶν ἡλίβάτων θρόνων
 ἄρχοντα θεοῖς μέγαν
 Μοῖραι ξυνεκοίμισαν
 τοιῶδ' ὑμεναίω. 1735

Ῥμὴν ὦ, Ῥμέναι' ὦ.
 ὁ δ' ἀμφιθαλὴς Ἔρως. 1740
 χρυσόπτερος ἡνίας
 εὐθύνε παλιντόνους,
 Ζηνὸς πάροχος γάμων
 κεῦδαίμονος Ἦρας.

Ῥμὴν ὦ, Ῥμέναι' ὦ.

ΠΕ. ἐχάρην ὕμνοις, ἐχάρην ὥδαῖς·
 ἄγαμαι δὲ λόγων. ἄγε νῦν αὐτοῦ
 καὶ τὰς χθονίας κλίσσατε βροντὰς, 1745
 τὰς τε πυρώδεις Διὸς ἀστεροπὰς,
 δεινὸν τ' ἀργῆτα κεραυνόν.

ΧΟ. ὦ μέγα χρύσειον ἀστεροπῆς φάος,
 ὦ Διὸς ἄμβροτον ἔγχος πυρφόρον,
 ὦ χθόνιαι βαρναχέες 1750
 ὀμβροφόροι θ' ἅμα βρονταὶ,
 αἷς ὅδε νῦν χθόνα σείει.
 διὰ σὲ τὰ πάντα κρατήσας,
 καὶ πάρεδρον Βασίλειαν ἔχει Διός.

Ἑμὴν ὦ, Ἑμέναι' ὦ.

ΠΕ. ἔπεσθε νῦν γάμοισιν, ὦ
 φύλα πάντα συννόμων
 πτεροφόρ', ἔτ' ἐπὶ πέδον Διὸς
 καὶ λέχος γαμήλιον.
 ὄρεξον, ὦ μάκαιρα, σὴν
 χεῖρα, καὶ πτερῶν ἐμῶν
 λαβοῦσα συγχόρευσον αἵ-
 ρων δὲ κουφιῶ σ' ἐγώ.

1755

1760

ΧΟ. ἀλαλαί, ἰὴ παιήων,
 τήνελλα καλλίνικος, ὦ
 δαιμόνων ὑπέρτατε.

1765

NOTES.

1—60.] Euelpides and Peisthetaerus, with a jackdaw and raven to guide them, are seeking the birds, in order to consult Tereus as to where they may find a quiet city, being tired of the lawsuits of Athens. At last they come to a rock where their guides seem to intimate there is something to be found. They knock, and summon Epops, the hoopoe.

1. ὀρθὴν κελεύεις] sc. ὁδὸν ἵκναι. He addresses his jackdaw, who is directing him to go right at the steep rocks ahead of them.

2. διαρραγείης] Addressed to the raven apparently. He then turns to his friend, and reports ἥδε δ' αὖ 'and this bird, on the other hand.'

κράζει πάλιν] 'croaks "back":' croaks that we are to go back.

3. πλανύττομεν] A similar formation is κινύσσομαι (Aesch. *Chō.* 196) from κινέομαι.

4. προφορουμένω] προφορεῖσθαι λέγεται τὸ παραφέρειν τὴν στήμονα τοῖς διαζομένοις. Schol. But διάζεσθαι means 'to set the threads in the loom;' i.e. to set the warp, the perpendicular threads, as L. and S. give it under διάζεσθαι. And στήμων is 'the warp.' Evidently the sense of προφορεῖσθαι here is 'to move to and fro,' and it must be from the passing to and fro of the horizontal threads or weft. Xenophon (*Cyn.* vi. 15) uses it of hounds coursing to and fro when trying to strike the scent. Join here ἄλλως π. τ. ὁ. 'idly journeying to and fro, shuttle-fashion.' They were making a 'voyage en zigzag.'

5. κορώνη] Of the two words κόραξ, κορώνη, for the various *Corvidae* κόραξ appears to be general, κορώνη more special, in common Greek use. Ornithologists adopted κόραξ for 'raven,' κορώνη for 'carrion crow.' 'Raven' sounds here more distinct, and more of a contrast to the jackdaw. And apparently Gr. κορώνη, Icel. *hrafni*, Eng. *raven*, Germ. *rabe*, Lat. *corvus*, are all cognate.

τὸ δ' ἐμέ...περιελθεῖν] Cf. *Ran.* 741, *Nub.* 268. The infinitive is used similarly in Latin to express surprise, indignation, etc.: as in Virgil's well-known 'Mene incepto desistere victam!'

6. πλεῖν] This peculiar Attic contraction for πλέον seems confined to the combination πλεῖν ἤ: which is frequent.

8. ἀποσποδῆσαι κ.τ.λ.] 'should wear off my toe-nails.' Dindorf's note "De ipso Euelpide intell. qui prae sollicitudine unguis mordet"

is wrong. δάκτυλοι is often 'toes:' e. g. *Eq.* 874 εὐνούστατόν τε τῇ πόλει καὶ τοῖσι δακτύλοισιν. And if it refers to the fingers here, it will mean that he has worn and broken his finger-nails by scrambling.

9. ὅπου γῆς] To be joined in constr. as in *Accl.* 209, ὅποι τέτραπται γῆς.

11. μὰ Δία γ'] Porson corrects οὐδὲ μὰ Δί' ἐντεῦθεν γ' ἂν, on the ground that γε does not, without any word interposed, follow the formula of an oath. Cf. below v. 22 οὐδὲ μὰ Δί' ἐνταῦθά γ' for the γε occurring separated by one word. It is not quite clear that we ought to reject the consensus of MSS. in such cases; but certainly it is ἐντεῦθεν that wants emphasizing and not μὰ Δία. Meineke (with Fritzsche on *Thesm.* 225, a passage which offends against Porson's rule) reads ἐνγετεῦθεν, a curious form to admit on conjecture. Perhaps οὐδ' ἂν μὰ Δί' ἐντεῦθεν γ' ἂν would be an improvement on Porson's amendment.

Ἐξεκεστίδης] Cf. below v. 764 δοῦλός ἐστι καὶ Κὰρ ὥσπερ Ἐξεκεστίδης, and v. 1525 οὐ γὰρ εἰσὶ βάρβαροι, ὅθεν ὁ πατρῴος ἐστὶν Ἐξεκεστίδης; the scholiast calls him a foreigner and a wanderer who knew the various roads, οἱ γὰρ ξένοι μᾶλλον ἴσασιν τὰς ὁδοὺς. We may probably infer from vv. 760—768 that Execestides had claimed, successfully or unsuccessfully, Athenian citizenship. Hence Peisthetaerus here means 'we are so far out of the usual tracks that even Execestides, clever as he is at finding a country that does not belong to him rightly, could not find one from this place.'

12. τὴν ὁδὸν ταύτην] εἰς τὴν οἶμοι ὁδὸν βάδιζε. Schol. 'Θοι may take the way to woe, I will not,' says Peisthetaerus.

13. οὐκ τῶν ὀρνέων] 'he of the bird-market, the poultry.' So Hyperbolus is οὐκ τῶν λύχνων in *Nub.* 1065. Other words similarly used are ἰχθύες, μυρρίναι, χύτραι, λάχανοι, μύρον: *Vesp.* 789, *Thesm.* 448, *Lys.* 557. *Eq.* 1375. This poulterer, or birdseller, had served them a shameful trick in selling them such useless birds.

14. πινακοπώλης] Small birds were plucked and strung together and ranged on a board or tray, so Hesychius says, on the word πινακοπώλης. Below, v. 1078, a reward is offered for the head of Philocrates, ὅτι συνείρων τοὺς σπίνους πωλεῖ καθ' ἐπὶ τοῦ βολοῦ. These small birds were much relished at Athens: we find frequent mention of κίχλαι and σπίνοι in the Aristophanic feastings.

μελαγχολῶν] 'in his craziness.' There seems no notion whatever of 'melancholy,' as we mean it, in this word. The μελαγχολία of Chremylus in *Plut.* 12 is simply 'craziness.'

15—16. δς.. ὀρνέων] The interpretation 'who was made a bird out of a bird,' considering ἐκ τῶν ὀρνέων to be instead of ἐκ τῶν ἀνθρώπων, as a stroke of Satire upon the levity of the Athenians, Tereus being of Attica, seems little better than nonsense. The better way is to join φράσειν νῶν τὸν Τηρέα ἐκ τῶν ὀρνέων: and so one scholiast explains it, σημαίνειν ἡμῖν τὸν ἔποπα δεῖξαντα ἐκ τῶν ὀρνέων. Brunck, following another scholiast, joins τῶδε ἐκ τ. ὁ, 'that these two alone of the birds

would tell us.' Meineke omits the line in his text. In his *Vind.* he rather supports emendations of ἐκ τ. δ. into ἐξ ἀνδρός ποτε, or ἀνθρωπός ποτ' ὤν. The story of Tereus' metamorphosis is told by Ovid, *Met.* 671.

17. τὸν Θ.] Some son of Tharreleides must have been like a jackdaw, either for garrulity, or, as one scholiast says, for smallness of stature. Frere aptly notices that the raven and jackdaw are characteristic: suited to Peisthetaerus and Euelpides.

18. τηνδεδι] Cf. *Eq.* 1302 τυνδι, *Plut.* 227 τουτοδι. The conjunction δέ is put between the word and the affix ι.

19. ἦστην] Cf. *Ran.* 226, ἀλλ' ἐξόλοισθ' αὐτῷ κοᾶξ, οὐδὲν γὰρ ἐστ' ἀλλ' ἢ κοᾶξ. This supports ἦστην rather than ἦστην: 'they were, it seems, nothing but peck peck.' ἦστην 'they knew nothing but how to peck:' which is good enough sense also. The scholiast notices a reading ἴστην, ἀντὶ τοῦ ἦδεσαν. For the form ἦστην from εἰμι cf. *Eq.* 982, οὐκ ἂν ἦστην σκευή δύο χρησίμω, where there can be no doubt about the meaning.

20. κατὰ τῶν π.] 'down the rocks.' Apparently they had come to some steep and rocky place, overgrown also with wood (v. 92). κατὰ with genitive means 'down from, down along,' e.g. κατ' Οὐλύμποιο καρήνων αἰξασα. Hom. But also sometimes 'down under' of motion into a surface, as κατὰ χθονός, κατὰ κυμάτων. And thus here it may be 'down into or among the rocks.' The barrier here might be either the brow of a steep, or a rising mass of rocks.

22. ἀτραπὸς] Less than ὁδός: 'not even a foot-track.'

23. τί δ'; ἦ] This is Meineke's reading. ἦ δ' ἢ Dind. which is awkward. τί δ' ἢ κ. Holden after Cobet, omitting the τι before λέγει. The text οὐδ' ἢ κ., which the scholiast mentions, if a note of interrogation be put at the end of the line, is admissible for the sense. The Rav. MS. has ἦδ ἢ.

24. οὐ ταῦτά] There's a difference in its croaking, if that can be taken for any direction about the road.

26. ἀπ. φησί] All that it has to say is that it will peck my fingers off: it is (or knows) οὐδὲν ἄλλο πλὴν δάκνειν, v. 19.

28. ἐς κόρακας] Generally it is easy to go to the bad, 'facilis descensus Avernī.' The phrase ἐς κόρακας is used here with comical force, as in *Pac.* 117. Our phrase 'to go to the dogs' seems nearly analogous in origin to ἐς κόρακας ἐλθεῖν, if the explanation of that be 'to be left unburied and feed the crows:' conf. Homer's slain heroes, whom war ἐλώρια τεύχε κύνεσσιν οἰωνοῖσι τε πᾶσι.

30. ὦνδρες] He turns to address the spectators.

31. Σάκκ] The Sacian was Acestor; who appears to have been of Thracian extraction, and a tragic poet; ridiculed, the scholiast tells us, by Callias and Cratinus. Cf. *Vesp.* 1221, ξένος τις ἕτερος πρὸς κεφαλῆς Ἀέστροπος.

33. φυλῇ καὶ γ. τ.] 'Of honourable tribe and kin.'

34. σοβοῦντος] A word especially used of scaring birds, and therefore agreeing with the metaphor in the next line. They use these metaphors προληπτικῶς ὡς καὶ αὐτοὶ ὀλίγον ὕστερον ὀρνιθωθησόμενοι. Schol. They anticipate their bird-life.

35. ἀμφοῖν ποδοῖν] A proverb for haste. It is not at all necessary to understand ποδοῖν as in any way for πτεροῖν, as the scholiast suggests. ποὺς enters into many common adverbial phrases where its meaning need not be pressed; and, besides, the two adventurers were not yet winged, so that it is ἀνεπτόμεθα which is metaphorical. To do a thing ἀμφ. τ. π. means 'to put one's best foot foremost.' Of course there is a humorous turn in 'we put our best feet foremost to fly up hither.'

36. μισοῦντ'...τὸ μὴ οὐ] In μισοῦντε a notion of denial is implied, hence the construction, 'not in our hate denying that it is, etc.' The construction first intended after αὐτὴν μὲν οὐ μισοῦντε was something like ἀλλὰ ζητοῦντε τόπον ἀπράγμονα. Then the phrase έναπ. χρήματα introduces the three lines descriptive of the Athenians' busy litigiousness; and the wanderers' quest is introduced as a consequence of this, the intended δὲ or ἀλλὰ to answer to αὐτὴν μὲν being thus lost.

38. έναποτῖσαι χ.] After πᾶσι κοινὴν should have come simply ἐνοικεῖν 'to live in.' Bergler compares for the force of ἐν Eur. *Hipp.* 1095, ὦ πέδον Τροϊζήνιον, ὡς ἐγκαθηβᾶν πόλλ' ἔχεις εὐδαίμονα. 'To pay away money in' is substituted as a hit at the litigiousness of the Athenians, in which they spent much money either in being fined or getting others fined, law being expensive either way.

39. οἱ μὲν γὰρ] Ay, we may well say 'spending money,' for the Athenians sing to this tune which costs them dear, all their life long.

τέττιγες] To whom Homer compares his councillors, τεττίγεσσιν εὐοικότες οὔτε καθ' ὕλην δένδρῳ ἐφεζόμενοι ὅπα λειριέσσαν εἰσίν. *Il.* γ 151.

40. ἐπὶ τῶν κραδῶν] Both the Greek and Latin poets speak chiefly of the tree-cicada. Cf. Virgil's 'cantu querulae rumpunt arbusta cicadae.' 3. 316

41. ἐπὶ τῶν δικῶν] A somewhat similar metaphor is *Eg.* 403, δωροδόκοισιν ἐπ' ἀνθεσιν ἔζων. And it is meant that ἐπὶ τῶν δικῶν should just balance in sound ἐπὶ τῶν κραδῶν; hence it is put instead of the ordinary ἐν ταῖς δίκαις. 'Perched upon points of evidence and law,' Frere.

42. τόνδε τ. β. β.] 'we trudge on these our travels.'

43. κανοῦν] They carry preparations for sacrifice when they shall have found a new settlement. χύτραι are mentioned in the ἔδρυσις of the goddess Peace, *Pac.* 923.

44. ἀπράγμονα] The opposite of Athens, where no one was ἀπράγμων, or if he was so, was thought to be ἀχρεῖος. *Thuc.* II. 40.

45. ὅποι καθ. δ.] There seems best MS. authority for ὅποι, which taken with καθιδρυθέντε is unobjectionable: καθιδρυθεὶς ἐς τόπον is good Greek. Most editions have taken ὅπου.

47. δεομένῳ] nom. dual as subject to a verb, because στόλος νῶν 'στι=πορευόμεθα.

48. ἦ 'πτατο] 'in his flights, anywhere where he has flown : ' cf. below v. 118, καὶ γῆν ἐπεπέτου καὶ θάλατταν ἐν κύκλῳ. Meineke and others, here and wherever the form in *a* occurs, against all MSS. (I believe), change ἐπέπτατο to ἐπέπτετο, which last they will have to be the only true Attic form.

49. οὗτος] Addressed to Euelpides: 'my friend.' Or any English exclamation to call attention would give its force, *e.g.* 'Hi!'

50. ἄνω τι φράζει] 'is pointing upwards somehow : ' cf. v. 2 κράζει πάλιν.

54. οἶσθ' ὃ δρᾶσον] This phrase, apparently a mixture of 'know you what you have to do?' and 'do, you know what,' is of constant occurrence. Cf. Soph. *O. T.* 543, Eur. *Hecub.* 229.

τῷ σκέλει] According to the scholiast this refers to a saying that boys used to one another on seeing birds, ὁὗς τὸ σκέλος τῇ πέτρᾳ καὶ πεσοῦνται τὰ ὄρνεα. If this was so, it must have about answered to the advice now given to children to put salt on the birds' tails in order to catch them.

56. σὺ δ' οὖν] 'Well then at all events knock with a stone.' The one had bidden the other knock with his leg against the hard rock. 'No thank you,' he replies, 'your hard head will do better.'

57. παῖ παῖ] The ordinary summons to a doorkeeper. Aesch. *Choeph.* 652 παῖ παῖ, θύρας ἀκουσον ἐρκείας κτύπον.

58. παιδός] Elmsley proposed παῖ παῖ. The use of the genitive of παῖς is rather remarkable, as it is not followed by ἔποπα. Had it been so, of course the construction would have been quite natural: 'Ought you not instead of the boy to have called the hoopoe?' But the union of the two constructions may be defensible, as the MS. authority is all for it. Elmsley's reading would be "instead of 'boy, boy' ought not you to have called 'hoopoe ahoy?'" And the common reading must mean the same; but Holden's instances from *Ach.* 640, *Vesp.* 1387 are not quite similar.

60—91.] The servant bird comes out: they tell him their errand, and persuade him to wake his master. Meanwhile the jackdaw and raven escape.

61. Ἀπολλον κ.τ.λ.] Cf. *Vesp.* 161, Ἀπολλον ἀποτρόπαιε τοῦ μαντεύματος. The genitive expresses wonder: 'what a swallow!'

63. οὕτως κ.τ.λ.] Meineke gives this up as corrupt. Blaydes' interpretation is 'rem tam tremendam ne nominare quidem decet : ' which Kennedy adopts, explaining it to mean 'It is not gentlemanlike, it is not quite the polite thing to use such a dreadful word.' This is not satisfactory. Nor yet is Brunck's reading, οὗτος, τί δεινόν; οὐδὲ κάλλιον λέγεις; Bentley proposed οὗτος, τί δεῖ νῦν τοῦδε 'my friend, you had better tell him what we want with him.' No help is to be got from the scholiast. A possible, and perhaps better, way of taking the present text, would be to understand it as an exclamation of surprise, connected with v. 61. Euelpides had said 'Heaven save us! what a gaping swallow!' he then adds, when the trochilus has spoken in a shrill bird-like voice, 'Such a wondrous fearful creature, and speaks no better than this!'

65. Ὑποδιδῶς] Cary translates 'Fearling,' to recall or resemble 'Starling' perhaps. 'Green-finch' might be suggested by 'Green-funk.' It may be that the word ὑποδιδῶς bore some resemblance to the real name of some bird; but the 'habitat' of the bird being placed in Libya would cover any strangeness in the name.

70. ἡττήθης] φυσικὸν τοῦτο ἐν ταῖς συμβολαῖς τῶν ἀλεκτρούων τοὺς ἡττηθέντας ἐπεσθαι τοῖς νενικηκόσι. Schol. In Theocr. XXII. 71 Amycus and Pollux are made to say: AM. σὸς μὲν ἐγὼ, σὺ δ' ἐμὸς κεκλήσεαι, εἴ κε κρατήσω. ΠΟΛ. ὀρνίχων φοινικολόφων τοιοῖδε κυδοιμοί. Cock-fights were common at Athens. We have metaphors drawn from them several times in Aristophanes, *e. g.* *Eg.* 494—7.

73. ἔχῃ] Instances in Greek of the conjunctive after verbs of past time are numerous; even when the action is not one that lasts up to the time of the relation.

75. οὗτός γ'] 'yes he wants one, having been before a man.' The lines that follow are awkward in their connection. The text is Meineke's, adopted by Holden. To supply the ὅτε again to ἐπιθυμῇ δεῖ τε is harsh. The τε before τορύνῃς seems rightly restored, though from inferior MSS.; for the apodosis must be τρέχω 'πὶ τορύνῃν to balance τρέχω 'π' ἀφ' ἑας.

76. Φαληρικάς] From the port of Phalerum, where anchovies were taken in abundance. Cf. Athen. VII. 285. Aristotle mentions the Phaleric anchovy among other kinds: *Hist. An.* VI. 15.

79. τροχίλος] 'the errand-bird,' referring to τρέχω above. Hermes is called Διὸς τρόχις, Aesch. *Prom. Vinc.* 940. The trochilus was however a real bird, mentioned by Herodotus and Aristotle, probably of the sandpiper kind.

82. σέρφους] Authorities differ as to what σέρφος is: 'Gnat or ant' L. and S. The scholiast says σκωληκῶδες ζωῦφιον ἢ μυρμηκῶδες. This gives us a third choice, 'worm.' A proverb is quoted ἐνεστι κὰν μύρμηκι κὰν σέρφῳ χολή, whence we might infer σέρφος not to be μύρμηξ; and the saying appears like our proverb 'the worm will turn.' The passage in *Vesp.* 352 πάντα πέφρακται οὐκ ἔστιν ὁπῆς οὐδ' εἰ σέρφῳ διαδῶναι perhaps rather suits something worm-like; but the scholiast there gives us the choice between ant and gnat. And if we credit Aristophanes with any correct knowledge of what hoopoes do eat, we shall decide for insects, these being chiefly the food of hoopoes. Yarrell mentions coleopterous insects specially, but also caterpillars as the food of this bird.

84. ὅτι ἀχθ.] Note ὅτι left open, as it always is in Aristophanes. Cf. *Eg.* 101, ὅτι οὐκ ἐλήφθην. Where ὅτ' is found, it is ὅτε 'when,' as in *Nub.* 7, ὅτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας.

85. σύ γ'] To the trochilus, who has just retired to wake his master, and is followed by this curse.

ὥς μ' ἀπέκτεινας] Strictly speaking ὥς connects the two clauses: 'may you perish, seeing how you frightened me, may you perish for frightening me so.' And so we might take ὥς in v. 91. But our

English idiom is to say 'plague take you, how you frightened me !' or 'plague take you, you frightened me so.' Similarly we render the Latin *tu quae tua est sapientia* 'you, such is your wisdom.' And sometimes *ὦς, οἶον, ὅσον* are used without causal connection with a foregoing clause, being simply exclamatory.

86. *μολχεται*] Better written thus as a crasis than *μ' οἴχεται*.

90. *ἀπειτ.*] Of course this came to much the same thing as if he had owned to letting him go ; and the next line is ironical. Euelpides all along takes a jeering tone, and puts in absurd questions and remarks. Cary compares him to Sancho in *Don Quixote*. 'A simple, easy-minded, droll companion,' Frere calls him.

92—208.] Epops comes out. After satisfying their wonder at his appearance, he enquires their business. They come, they say, to seek a quiet place away from the troubles and annoyances of Athens. He proposes several towns, which are rejected. At last, on their hearing how the birds live, it strikes Peisthetaerus that, if the birds would but unite to found one state, that would be the place for them. He explains the advantages of his plan. Epops is delighted, and goes into the copse to summon the rest of the birds to consultation.

92. *ὕλην*] In place of *θύραν*.

ποτέ] 'at last:' denoting impatience : cf. *Vesp.* 1161, *ἐνθες ποτ' ὦ τᾶν*.

94. *τριλοφίας*] The actor who personated the hoopoe wore probably a costume caricatured from that of Tereus in Sophocles' play. His crest seems to have been very conspicuous, as also his beak ; but the rest of his feathers not in very good plight : hence Euelpides' remark in v. 95, and the excuse that the hoopoe gives in v. 105.

95. *οἱ δώδεκα θεοὶ κ.τ.λ.*] 'The twelve gods seem to treat you ill, to have brought you to a sorry plight.' This is no answer to *τίνας κ.τ.λ.*, but rather a continuation of Euelpides' reflections on the personal appearance of Epops. The latter complains of this jeering and appeals for sympathy as having been once a man. The other explanations given by the scholiasts and their followers of *οἱ δ. θ.* seem to make no sense. The twelve gods were those to whom Pisistratus, grandson of the tyrant, erected an altar. (*Thuc.* VI. 54.)

97. *ῆ*] The most Attic form of the 1st pers. sing. So for the pluperf. we have the 1st pers. ending in a vowel in the Aristophanic forms *ἐκεχήνη, ἐλελήθη*.

98. *καταγελῶμεν*] He distinguishes between *καταγελᾶν*, 'to laugh at ill-naturedly,' and the simple *γέλως* which is excited by the hoopoe's comical beak. They are not mocking at him, but they can't help laughing at his beak.

100. *Σοφοκλέης*] Sophocles had written a play entitled *Tereus*. See above on v. 94.

102. *ταῶς*] The Athenians are said to have inserted this curious aspirate in the word : cf. L. and S. for a probable explanation of it as a relic of the digamma. A peacock was such a rarity at Athens as almost to be beyond the class of birds ; at least this seems the simplest ex-

planation of Euelpides' question. Peacocks represented to an Athenian's idea something gorgeously bedecked: cf. *Ach.* 62, ἄχθομαι ἄγῳ πρέσβεσιν καὶ τοῖς ταῷσι τοῖς τ' ἀλαζονεύμασιν.

103. τὰ πτερά] The birds of the drama probably had but the beak, head, and wings of their originals; but an excuse for the want of feathers is found in the moulting of birds.

106. πτερορρνυῖ] Aristotle uses this word of the moulting of birds, saying that ἡ τρυγῶν πτερορρνυῖ ἐν τῇ φωλείᾳ 'the turtle-dove moults during its hybernation,' *H. A.* viii. 19. The old text was πτερορρνυῖ τε καὶ οὖν; Dobree corrected it. Cobet proposes πτερορρνυόμεν καὶ οὖν εἰς φ., thus avoiding the change from the third to the first person.

108. τὸ γένος δ';] Elmsley added the δ', and editors have followed him. In *Pac.* 187, ποδαπὸς τὸ γένος δ' εἶ; occurs: but does that necessitate the addition of δὲ here? μὴν ἡλιαστά is without any conjunction. And the abruptness of the questions seems more lively and natural.

109. ἡλιαστά] The definition of their native place is at once understood; and they are asked if they are heliasts, members of the court Heliæa, and litigious; in answer to which they coin the word 'ape-liasts' for μισόδικοι. The π remains unchanged in this compound, as in ἀπηλιώτης from ἡλιος.

μάλλὰ] μὴ ἀλλὰ 'say not so, suppose not so, but:' a frequent combination in Aristophanes.

110. σπείρεται γέρ] 'What! does any of that seed grow there?' The metaphor is suitable in the mouth of a bird.

111. ζητῶν ἄν κ.τ.λ.] 'By diligent search you may get a little from the country:' i.e., in the country there are still law-haters, quiet 'douce' men.

112. ἤλθετον] Elmsley changed in this and similar passages -τον to -την. The question of the form of the second dual of the augmented tenses is hardly a settled one; therefore the MS. reading ἤλθετον is preferable. See Elmsl. on Eur. *Med.* 1041, for a list of passages in which he changes -ον to -ην. Modern grammarians have returned to -ον for the 2nd person.

115. ὠφείλησας] An amusing bond of union and sympathy. Euelpides assumes that to owe money is human, and also to be loth to pay it.

117. μεταλλάξας] 'having taken instead:' as Horace generally uses 'mutare,' and its compounds: e.g. 'Cur valle permutem Sabina divitias operosiores?'

118. ἐπεπέτου] Cf. v. 48.

119. πάνθ' ὅς.] You combine the wisdom of man and bird.

120. ταῦτ'] i.e., διὰ ταῦτα. With ἄρα this use is very common in Aristophanes.

121. εἴ τινα ... φράσειας] Dependent on the enquiry implied in ἰκέται.

εὐερων] A word occurring in Soph. *Tr.* 675. The scholiast quotes

Cratinus as using the phrase εὐρύων βοτῶν. Perhaps here we may consider it as a comical substitute for εὐνομον which would have been a natural attribute to πόλις. They want 'a snug city in which they may lie soft and warm.' For σισύρα cf. *Nub.* 10.

123. *ἔπειτα*] 'Do you then &c.:' having Athens, do you after that seek a greater city? *ἔπειτα* in these phrases comes to be nearly = ὅμως. Cf. note on *Nub.* 1249, *ἔπειτ' ἀπαιτεῖς τὰργύριον τοιοῦτος ὢν*;

Κραναῶν] Cf. *Ach.* 75, *Lysistr.* 480 for the singular *Κραναὰ πόλις*. and Pind. *Ol.* 7. 151, *κρανααῖς ἐν Ἀθήναις*. The name is from the adj. 'rocky, rugged,' a word applied by Homer to Ithaca. Towns naturally gain names from their nature and surroundings: e. g., 'Auld Reekie' was given to Edinburgh from its smokiness.

125. *ἀριστ.*] A word which was an abomination to the Athenians; hence E. disowns the imputation at once.

ἐγώ:] Cf. note on *Pac.* 187, *ἐμοί*; *μαρώτατος*. Here we should repeat, instead of the pronoun, the most important word: 'Aristocracy? no.'

126. *τὸν Σκελλίου*] Aristocrates; who was afterwards one of the Four Hundred. Thuc. VIII. 89, Plat. *Gorg.* 472. Here Euelpides says, 'I hate even Aristocrates because of his name.'

128—134.] We want a city where feasting and merriment shall be the only trouble.

131. *ὅπως παρέσει*] Cf. Plat. *Hipp. Maj.* 286 C, *ἀλλ' ὅπως παρέσει καὶ αὐτὸς καὶ ἄλλους ἄξεις*.

133. *μηδαμῶς ᾄ. π.*] 'do not refuse,' *μὴ ἄλλως ποιεῖ* is frequent in Plato. The following *εἰ δὲ μὴ* means 'if you do not consent,' or shortly 'else.'

134. *μή μοι κ.τ.λ.*] An inversion of the proverb, *μή μοι ποτ' ἔλθῃς ὅταν ἐγὼ πράττω καλῶς*, used to those who fail to help their friends in adversity.

135. *νῇ Δία*] This line confirms the remark at v. 11 about *γε* not immediately following an oath. Indeed, the use of *γε* being to emphasize, unless it were needful to emphasize the particular deity, as distinct from other deities, *γε* could have no force so placed.

145. *ἐρ. θάλατταν*] Probably to an Athenian this suggested vaguely the ends of the earth. Cf. *Eg.* 1088, where the sausage-seller beats Cleon's oracle, which said that Demus was to rule *πάσης γῆς*, by adding *καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης*.

146. *ἀνακύβεται*] Cf. *Ran.* 1068, *κἄν ταῦτα λέγων ἐξαπατήσῃ παρὰ τοὺς ἰχθύς ἀνέκυψεν*. The word implies a sudden unexpected popping up into sight: its force is well shewn in Plat. *Phaed.* 109 E, *ὥσπερ ἐνθάδε οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτοντες ὁρῶσι τὰ ἐνθάδε*, 'like as in our world the fish pop their heads out of the sea, and see things on the upper earth,' so (Socrates continues) we should see the upper heavens clearly, if we could rise above our low-lying mist and air.

147. *ῇ Σαλαμινία*] The Salaminian galley was used to bring home

those summoned to trial. Cf. Thuc. VI. 53, καὶ καταλαμβάνουσι τὴν Σαλαμινίαν ναῦν ἐκ τῶν Ἀθηνῶν ἠκούσαν ἐπὶ Ἀλκιβιάδην. The date of this play fully warrants us in supposing an allusion here to this special mission of the Salaminian, whatever opinion we may hold on Süvern's theory that the Sicilian expedition is referred to and satirized throughout the play.

149. Λέπρεον] Why Lepreum is recommended is not quite clear. Wieland supposes that it is because there was great licence and freedom of living there. It had been seized by the Spartans, and settled with enfranchised Helots four years before the date of this play.

150. ὅσ' οὐκ ἰδῶν] 'quantum is qui non vidit,' as far as one can without having seen it. This is Holden's proposed reading, an excellent one, and is nearer to the vulg. ὅς than is ὅτι. He gives an instance of this use of ὅσα = ὅσα γε from Plat. Rep. 467 C.

151. Μελανθίου] Melanthius is said to have been leprous: hence Euelpides hates the very name of Lepreum in consequence of his dislike to Melanthius. For him cf. Rac. 804, 1009.

152. Ὀπούντιοι] He recommends the Opuntians of Locris; but that suggests a one-eyed man Opuntius, for whom cf. below v. 1294.

154. ἐπὶ] 'on condition of, for.'

156. οὐκ ἄχ. ἐς τὴν τριβήν] 'not unpleasant in the passing, not unpleasant to pass.' Meineke objects to the article, and conjectures διατριβήν.

157. οὗ] 'where :' equivalent to 'for here.'

158. κίβδηλιαν] No purse or coin; therefore no counterfeit. κίβδηλος, which is esp. used of base coin, is applied to spurious baseness of all kinds. The aorist ἀφείλες is of the same kind as ἔλεξας, which often follows a speech. These aorists cannot be rendered by the English aorist 'you took, you spoke;' but must be translated either by perfect or present. Here there is a sort of decisiveness and completeness in the sense. 'By what you say you at once rid life of much that is counterfeit.'

160. μήκωνα] The proposed μηκώνια of Tyrwhitt and Blaydes is unnecessary. In Thuc. IV. 26 we read that divers brought to the Spartans in Sphacteria μήκωνα μεμολιτωμένην καὶ λίνου σπέρμα κεκομμένον. Whence evidently μήκων may mean 'poppy-seed;' which indeed, as far as L. and S. shew, μηκώνιον does not mean.

161. νυμφίων] Cf. Rac. 869, σῆσαμῖς ξυμπλάττεται, at the bridal.

162. φεῦ φεῦ] This the scholiast pronounces to be θανμαστικόν, whereas it is generally σχετλιαστικόν. But it seems to be said in a sort of pity for the birds having so long let a good thing escape them: 'dear me, dear me!' Peisthetaerus has left to Euelpides most of the talking hitherto, while he has thought the more; he now gives the result of his cogitations.

ἐνορώ] Cf. Herod. VIII. 140, ἐνορέω ἐν ὑμῖν οὐκ οἶοίσι τε ἐσομένοισι πολεμεῖν Ξέρξῃ· εἰ γὰρ ἐνῶρων τοῦτο ἐν ὑμῖν, οὐκ ἂν κ.τ.λ. With this and other passages to illustrate the exact shade of meaning in

the compound *ἐνορῶ*, one cannot quite assent to Brunck's self-complacent note, "*ἐσορῶ*, imprudens scripsi. Libri omnes *ἐνορῶ*, quod reponendum est, licet id quod casu dedi aeque bonum sit." The whole sense is 'I see a mighty plan possible for the race of birds, and a power by which it may be effected.'

165. *κεχρηνότες*] Athens is *κεχηρηναίων πόλις*. *Eg.* 1262. Whether the bird community are to represent the flighty Athenians; or what, if any, is the political drift of this play, is uncertain. See Introduction.

166. *αὐτίκα*] 'to take an instance.' Cf. below vv. 378, 483, 574. It is used when the first instance is given in immediate proof of an assertion. P. says 'This purposeless flying about brings you no honour: why the name "bird" is with us men a disparaging term for the flighty.'

167. *τοὺς π.*] *ἐάν τις ἐρωτήσῃ περὶ τῶν πετομένων, τίς οὗτος*; Schol. Teles mentioned in the next line may be the glutton of *Ρας*. 1008; but why he is mentioned here is not clear.

169. *ἀστάθμητος*] Having no *σταθμὴ* 'rule.' Or possibly, as Kennedy translates, 'without ballast, not weighted.' Cf. v. 1137. But 'to measure' seems the prevailing sense of *σταθμᾶσθαι* rather than 'to weigh.' *ἀτέκμαρτος* 'with no end, mark, aimless.' Cf. Hom. *Il.* v. 20, *τρίς μὲν ὀρέξατ' ἰὼν τὸ δὲ τέτρατον ἔκετο τέκμωρ*.

170. *οὐδέν*] *ἰ.ε. καθ' οὐδέν* 'in no wise.'

173. *ποίαν*] He asks wonderingly and incredulously, as *ἄληθες* in the next line shews: cf. *Eg.* 88, OI. A. *πῶς δ' ἂν μεθύων χρηστόν τι βουλευσάιτ' ἀνὴρ*; OI. B. *ἄληθες, οὗτος*;

175. *καὶ δὴ*] 'Well now, I'm looking.'

177. *ἀπολαύσομαι τι δ', εἰ δ.*] 'And much good shall I get by twisting my neck awry.' Cf. *Eg.* 175 *εὐδαιμονήσω δ' εἰ διαστραφήσομαι*. There can be no doubt that the scholiast's *τράχηλον κλάσω* is the right explanation of *διαστρ.* here, as well as in the *Knights*. There is something very similar in the way in which both the birds and the sausage-seller are told of a wide realm of whose possession they were unaware. We could not render *διαστρ.* 'squint' in this passage, nor should we in the other.

179. *πόλος*] The ancients called 'pole' not, as do the moderns, a particular point or the end of the axis, but the whole sphere. Schol. So 'polus' in Latin is used. But here *πόλις* and *πόλος* are punned on. Epops not at once understanding, Peisthetaerus explains by the common word 'place.' Some ridicule of the new passion for astronomical science is intended. Cf. the scene with Meton v. 992.

181. *οτιῇ δὲ κ.τ.λ.*] Meineke following Cobet pronounced these lines spurious; but in *Vind.* he recants. The scholiast evidently had them. *διὰ τούτου* for *διὰ τούτῳ γε* is a correction of Bergk's. 'Because this (the pole) turns, and all things pass (move about) through this, it is called the pole.' But the phrase seems intentionally obscure; a scientific investigation that explained nothing to the simple birds.

184. ἐκ τοῦ π.] From being called πόλος it will come to be called πόλις: instead of a 'pole' a 'polity,' to adopt Cary's rendering. Or 'metropole' Frere.

186. Μηλίω] Melos was reduced by famine in the Peloponnesian war. Cf. Thuc. v. for the history.

187. ἐν μέσῳ...γῆς] *i.e.* ἐν μέσῳ γῆς καὶ οὐρανοῦ. So in Aesch. *Choeirh.* 61 ἐν μεταχίμῳ σκότου ἐν μετ. σκότου καὶ φάους, 'in the twilight;' the debateable space for which light and darkness contend. And the very word 'twilight' is the time 'tween light and darkness. In the passage of Aeschylus φάος has been mentioned just before, and is therefore easily understood to be the other limit of the μεταίχμιον; and here the gods have just been mentioned, therefore they, or their place, is the other limit of the μέσον. Cf. also *Eg.* 434 and note there.

191. φόρον] The gods are to pay toll to the birds. φόρος is the ordinary word for the tribute paid to Athens by her subject allies. As we have to ask the Boeotians' leave, so the gods will have to ask the birds' leave.

192. διὰ τῆς κ.τ.λ.] A line proscribed by some editors as recurring below, v. 1218.

193. διαφρήσετε] Cf. Thuc. VII. 32 ὅπως μὴ διαφρήσουσι τοὺς πολεμίους (where some read διαφήσουσι): and *Vespr.* 156, 892, for ἐκφρεῖν, εἰσφρεῖν.

194. νεφέλας] εἶδος δικτύου θηρευτικοῦ. Schol. Cf. v. 528. νεφέλη was a light fine net.

195. μὴ ᾿γὼ...ἤκουσά πω] Cf. *Lysistr.* 917 μὰ τὸν Ἀπόλλω μὴ σ' ἐγὼ κατακλινῶ. With the future the construction is probably elliptical, 'no fear lest:' to this past indic. with μὴ no exact parallel is given; nor does it admit of the same explanation. Indeed the sense required appears to be simply οὐπω ἤκουσα. Kennedy supposes that μὴ ἤκουσά πω represents μὴ εὐτυχοῖην εἰ ἤκουσά πω: but is this possible?

198. διηγῆσαιτο] P. thinks an interpreter will be wanted.

199. βαρβάρους] Cf. Herod. II. 57 αἱ γυναῖκες, διότι βάρβαροι ᾗσαν, ἐδόκεόν σφι ὁμοῖα ὄντισι φθέγγεσθαι. Swallows esp. are termed 'barbarous' in tongue: cf. Aesch. *Ag.* 1017, εἴπερ ἐστι μὴ χελιδόνος δίκην ἀγνώτα φῶνην βάρβαρον κεκτημένη: and below v. 1681, and *Ran.* 93.

203. τὴν ἐμὴν] Procne, wife of Tereus the hoopoe, was changed into a nightingale. Probably some favourite musical performer played this part.

204. καλοῦμεν] Future, as in *Nub.* 632. The plural is to comprise Epops and wife: expressed by νῶν in the next line. The participles ἐσβάς, ἀνεγείρας, are in the nominative, and not in the genitive, because they form part of the subject to the verb καλοῦμεν. Indeed they could hardly be in any other case.

209—262.] Epops calls upon the nightingale to sing: then himself summons the birds from their various haunts to consult about the new plan.

210. λῦσον] 'set free, utter.' With the common punctuation after

θρηνεῖς, ἐλελιζομένη must govern Ἰτυν 'trilling thy lays for Itys.' Meineke and Holden punctuate after Ἰτυν, making οὖς θρηνεῖς govern Ἰτυν 'the sad strains in which thou mournest Itys.' Then ἐλ...ξουθῆς 'trilling with the liquid melody of thy clear-toned mouth.' Meineke further changes the text to ἐλελιζομένης δ' ἱεραῖς, removing the stop after ξουθῆς. This appears to me arbitrary alteration without improvement. ἱεραῖς, after ἱερῶν above, is unsatisfactory, and διαρὰ μέλεια, if not elsewhere found, is plain enough = liquidæ voces. The asyndeton in καθαρὰ χ. is a little awkward: but we may perhaps suppose that the nightingale here is heard to strike up, and that Erops then says καθαρὶ χωρὶ κ.τ.λ. The passage seems imitated from Eur. *Hel.* 1111, ὦ διὰ ξουθῶν γενεῶν ἐλελιζομένα θρήνοις ἐμοῖς ξυνεργός.

214. ξουθῆς] This word is used as an epithet of the winds, and of the cicada (τέττιξ ξουθαὶ λαλῶν, *Anth.*). Therefore it is probably an epithet of sound when applied to birds and bees.

216. μίλακος] 'woodbine' or some kind of creeper.

218. ἀντιψάλλων] Cf. Eur. *I. T.* 179, ἀντιψάλλουσιν ᾠδὰς ὕμνον τ' Ἀσιήταν σοι βάρβαρον ἰαχὰν δεσποῖνα ξανθᾶσσω. The construction here is ἀντιψ. ἐλεφ. φ. τοῖς σ. ἐ. 'striking his lyre in answer to your plaints.'

222. αἰλεῖ] This was written as a stage direction (παρεπιγραφή), and shews that there was some imitation of a nightingale inside the thicket. Schol. A solo on the flute in fact.

223. φθέγματος] Cf. note on v. 62.

224. κατεμελίτωσε] ἡδύτης ἐπλήρωσεν. Schol.

227. ἐποπ.] The ἐποποί, and like words, were to be pronounced ἐξυτώνως to imitate a bird. Schol. Imitative words in one language, even of the same thing, are not generally the same as those in another. See below on v. 261.

229. ὁμοπτέρων] 'of my feathered fellows:' the general term for all birds; whom he then separates into their classes by ὅσοι τε, ὅσα τε: seed-eaters, field-birds, garden-birds, etc.

232. σπερμολόγων] 'seed-peckers:' a word of some interest from its metaphorical use by Demosthenes, and in the Acts of the Apostles, for 'a picker up of scraps of gossip.' Why L. and S. give 'a *εισῶ* that picks up seed, rook' is not clear. The term includes many species of birds, but chiefly the small hard-billed ones which one sees in flocks about rickyards in winter. And neither the crow nor the rook can be meant.

234. ὅσα τ'.....ἀμφιτιττ.] Larks, pipits, etc., may represent this class. "Swallows and partridges" (!) are specially noted by Dindorf. For the sound τιττυβίζειν they may do, but not otherwise.

239. κλάδεσι] We have κρίνεσι *Nub.* 911, though κρίνον is the only nom. that occurs. Of κλάδος other anomalous cases occur, κλαδί, κλάδας.

244. αὐλώνας] 'river-beds, river-channels.' ἐλείας, 'edged with marshes,' with marshy banks, etc. There, of course, would abound

mosquitoes, gnats, may-flies, and such insects. The scholiast says of ἐμπis, ζῶόν ἐστιν ἐν ὕδασι γινόμενον.

ὀξυστόμους] Cf. Aesch. *Prom. Vinc.* 673, ὀξυστόμῳ μυνῶπι χρισθεῖσ' of the gad-fly that goaded Io.

247. ὄρνις τε πετρ.] Meineke's changes here rest on very uncertain grounds, namely, the metre, and the mention of only one bird after ὅσα. He means πτέρων for the proper name of a bird. Two birds are not much better than one after ὅσα; and πετροπόκιλος will apply to ἀτταγᾶς very well. The scholiast seems to say that the ἀτταγᾶς was common on the plain of Marathon; hence it is selected for mention.

248. ἀτταγᾶς] Probably 'the woodcock:' see note on *Ach.* 875. The woodcocks leave their covers in the evening and scatter themselves to feed over moist meadows and open swampy ground.

250. ὦν τ' ἐπὶ κ.τ.λ.] This is partly imitated from Alcman: ὅς τ' ἐπὶ κύματος ἄνθος ἄμ' ἀλκύνεσσι ποτῆται. The scholiast notices the Doric form: hence Cobet changed the text from ποτᾶται to ποτῆται on this hint.

254. παναοδείρην] Homer speaks of κύκνοι δουλιχόδειροι. Cranes, herons, etc., best suit the epithet. Kennedy translates 'neck-extending,' an epithet applicable to all (or nearly all) birds when flying. Perhaps 'slender-necked' is fairly distinctive of birds from men and from most animals.

255. δριμύς] 'keen:' cf. note on *Eg.* 808.

256. καινὸς κ.τ.λ.] An innovator to revolutionize our bird life. γνώμη is perhaps rather technical, an opinion delivered in public: cf. *Eg.* 634, γνώμην ἔλεξεν. And on v. 258, ἔτ' ἐς λόγους, Dindorf notes, 'formula e foro et concionibus Atheniensium petita.'

261. κικκαβαῦ] Said to be the owl's cry, which we imitate by 'to-whit-to-whoo.' This whole chorus no doubt was made effective by imitative music.

262—461.] The birds come in, at first one by one, and are remarked on by the two friends, whom Epops instructs about them; then in great numbers. On finding the men they are angry with Epops, and wish to attack the adventurers, who prepare in comic style to resist them. But Epops persuades the birds to hear what they have got to say; so a sort of truce is agreed upon till the proposal shall have been considered.

266. ἐπῶξε] 'screamed, called;' to be derived from ὤζειν, ὤ, with Bergler and Dindorf. If written ἐπῶξε it is from ἐπολίζω to cry οἶ, not derived from ὦν, as the scholiast says, who adds that here it is ἀντὶ τοῦ ἐκρύπτετο. The wild scream of the plover or of the curlew is well known. Scott (in the *Lady of the Lake*) says of Roderick Dhu's followers, "Wild as the scream of the curlew, From crag to crag the signal flew." And Burns, of the lapwing: "Thou green-crested plover thy screaming forbear, I pray thee disturb not the sleep of my fair." The scholiast says 'the sight of this bird cures jaundice, therefore those who kept it for sale hid it, lest the cure should be effected gratis on passers by;' but it is an unnecessary deduction that ἐπῶξε χ. μ. means 'hid himself like a plover is hid.' The simple verb ὤζειν occurs in *Vesp.* 1526, the compound ἐπῶζειν in Aesch. *Pr.* 149.

χαραδριὸν] Cf. Aristot. *Hist. An.* IX. 11, τὰς δ' οἰκῆσεις οἱ μὲν περὶ τὰς χαράδρας καὶ χηράμους ποιοῦνται καὶ πέτρας, οἷον ὁ καλούμενος χαράδριος. ἔστι δὲ ὁ χαραδριὸς καὶ τὴν χράαν καὶ τὴν φωνὴν φαῦλος, φαίνεται δὲ νύκτωρ ἡμέρας δ' ἀποδιδράσκει. It is some one of the plover family, or a curlew.

269. οὐ δῆπου] Cf. *Ran.* 526 οὐ δῆπου μ' ἀφελέσθαι διανοεῖ ἄδωκας αὐτός; this combination (οὐ δῆπου) seems to me to be originally negative, 'it surely is not;' but often to be used interrogatively, 'It is not, is it?' when the speaker suspects or fears that after all 'it is.' In the passage quoted, to Xanthias' 'you don't surely mean, do you, to take away what you yourself gave?' Dionysus replies 'I don't mean, but am even now doing it.' And here Euelpides fancies it may be a peacock, a bird of which he had not much knowledge. Cf. v. 102.

272. φοινικιοῦς] 'tis a fine flaming red bird. Ep. It may well be that, for its name is flamingo.' *Phoenicopterus ingens*, Juv. XI. 139. Its haunts are the borders of lakes and rivers.

274. ὦ σέ τοι] σέ τοι καλῶ 'it is you I call.' Whether he calls Epops or Peisthetaerus is doubtful: perhaps the latter, who in attending to Epops and the flamingo misses the newcomer.

275. ἐξεδρον χ. ἐ.] From the *Tyrro* of Sophocles τίς θρνις οὗτος ἐ. χ. ἐ. ἐξεδρος is a term of augury, 'unfavourably placed, inauspicious, unlucky;' and in Sophocles' fragment was probably so used. Cf. Aesch. *Prom. Vinc.* 492, ξυνεδρίαί, of 'the sitting together, companies' of birds from which omens were drawn. Peisthetaerus may mean little more than 'strange, out of the way.'

276. ὁ μουσόμαντις κ.τ.λ.] From a fragment of Aeschylus τί ποτ' ἔσται ὁ μουσόμαντις ἀλαλος ἀβράτευσ ὃν σθένει. Schol. Hence Reisig changed the vulg. ὀρειβάτης to ἀβροβάτης, with some confirmation from Aesch. *Pers.* 1072, where the Medes are called ἀβροβάται. 'Who ever is the poetico-prophetic extraordinary dainty-stepping bird?' With Aeschylus' play in the memory of the audience, and the bird well put on the stage, the line would raise a laugh. ὀριβάτης is a doubtful form, and the old reading ὀρειβάτης would not do with θρνις, of which the last syllable is long. Porson, on Eurip. *Hec.* 204, proposes ἄτοπος; ἀρ' ὁ.

277. Μῆδος] The 'Mede' is probably the 'Persian bird' or 'cock:' cf. below v. 485.

278. καμήλου] ὡς τῶν Μῆδων ὡς ἐπὶ τὸ πολὺ ἐπὶ τῶν καμήλων ὀχουμένων. Schol.

279. λόφον κατ.] 'Who has got on a crest.' There is a play on λόφος, 'a plume, crest,' or 'hill:' which is resumed below at v. 293.

281. Φιλοκλέους] Philocles had written a play named Tereus (or Epops), plagiarized from Sophocles. Hence Epops says that he, the original Tereus or Epops, is the father of Philocles, and Philocles' bantling consequently is his grandson. Another supposition is that Philocles was personally like a hoopoe. There is said to have been more than one Philocles. Cf. *Vesp.* 462, *Thesm.* 168.

283. Ἰππόδικος κ.τ.λ.] It was common among the ancient Greeks for the grandfather's name to be given to the grandson. This instance is given in order that Callias may be attacked.

284. Καλλίας] The genealogy of the family was: 1. Phaenippus. 2. Callias. 3. Hipponicus. 4. Callias. 5. Hipponicus. 6. Callias. The family was wealthy: the elder Callias, as well as his grandson, was called λακκόπλουτος. The man meant here is the youngest Callias, a profligate spendthrift. The scene of Xenophon's 'Banquet,' and of Plato's 'Protagoras,' is laid at his house; his profligacy is spoken of by Andocides, *de Myst.* 110—131.

περὶ ὀρνέων] 'he is losing his feathers:' alluding to his lavish extravagance, by which he reduced himself to absolute beggary. Lysias says of him (*pro Aristoph. Bon.* 48) that 'at the death of his father he was thought the wealthiest man in Greece, but now is not even rated at two talents.'

285. γενναῖος] 'Noble' by high position and wealth; not by character. ὑπό τε seems better than ὑπὸ τῶν. The best MSS. omit τῶν.

288. κατωφαγὰς] 'The glutton, gobbler:' which is immediately interpreted of Cleonymus διὰ τὴν πολυφαγίαν (Schol.): but 'then why did he not throw away his crest (helmet-plume) as well as his shield?' Cf. *Nub.* 353. Cleonymus is continually attacked in Aristophanes.

290. λόφωσι] The runners in the δίαυλος wore armour and had crests on. Wieland thinks that the meanness of the choregus may be censured, who had not given to the birds enough distinction of plumage, but had made them all crested. This seems unlikely. If several were crested, it would be enough to justify the question 'What means this crest-wearing?'

291. ὥσπερ οἱ Κ.] This should probably be given to Euelpides, as an amendment of Peisthetaerus' suggested reason for the crests. That Epops should pun on their plumage does not seem natural. He ought in this scene simply to instruct. Peisthetaerus then goes on ὦ Πόσειδον κ.τ.λ., Euelpides ὦναξ Ἀπολλων.

293. ἐπὶ λόφωσι] 'on crests, hills,' but it is also to mean 'cristati, with crests.' The Carians used to be attacked by the Ionians, it is said; hence they preferred hills to live on. Indeed in early times cities and fortresses set on hills were common everywhere: witness the banks of the Rhine, and remains of fortifications even on the highest of the Welsh mountains.

294. ὅσον κακὸν ὀρνέων] Cf. *Rac.* 239 ὅσον κακόν, whether it be construed with βλέμματος or τῆς θυνίας τοῦ πλάτους. It means here 'what a plaguy lot of birds!'

296. οὐδ' ἰδεῖν κ.τ.λ.] The birds now flock in. Cf. *Nub.* 326-8, where the cloud-chorus enters: they too appear παρὰ τὴν εἰσοδον, and, when they have come in, it is said πάντα γὰρ ἤδη κατέχουσιν.

297. οὗτοσι πέριξι] Epops now names the twenty-four birds that form the Chorus. To give the English names to all with certainty is impossible. Some of the names are significant, but yet we cannot de-

termine them; some give no clue to the nature of the bird. They seem mentioned just as the words would suit the metre, with no regard to any classification. The following is a fairly probable list; those marked with an asterisk being very uncertain. 1. Partridge. 2. Woodcock. 3. *Widgeon. 4. Hen-halcyon. 5. Cock-halcyon. 6. Owl. 7. Jay. 8. Turtledove. 9. Lark. 10. *Barn-owl. 11. *Thyme-finch. 12. Pigeon. 13. *Shrike. 14. Falcon. 15. Ringdove. 16. Cuckoo. 17. *Redshank. 18. *Redpole. 19. Purple-diver. 20. Kestrel. 21. Grebe. 22. Vine-bird. 23. Osprey. 24. *Woodpecker.

298. *πηνέλοψ*] Translated 'godwit' by some. But it seems to be a kind of duck or goose. It is mentioned by Aristotle (*H. A.* VIII. 3. 8) among web-footed birds, along with *χην* and *χηναλώπηξ*.

299. *κεριύλος*] This word Euelpides connects with *κείρω*, and thus with Sporgilus, who was a barber, *κουρεύς*. Plato *Com.* speaks of τὸ Σποργίλου κουρεῖον *ἐχθιστος τέγος*.

301. *γλαῦκ' Ἀθήνας*] The place where they are supposed to be is forgotten for a moment. The phrase is a proverb answering to our 'coals to Newcastle.' The Latins had 'in lucum ligna ferre' to denote the same. What was the origin of the phrase seems doubtful. There were Athenian coins termed *γλαῦκες*, cf. below v. 1106; but the scholiast is inclined to think that the proverb came from the bird. The owl was the special bird of Athene; cf. *Eg.* 1093, *μοιᾶδ' ἢ θεὸς αὐτὴ ἐκ πόλεως ἔλθειν καὶ γλαῦξ αὐτῇ 'πικαθῆσθαι*.

302. *ἐλεᾶς*] Aristotle mentions *ἐλεος καὶ αἰγῶλιος καὶ σκῶψ*, as night-birds and taloned birds of prey (*γαμψώνυχες*): *H. A.* VIII. 3. 2.

303. *νέρτος*] To determine this there seem to be no data whatever.

ἐρυθρόπους] Though identical in meaning this may or may not be the 'redshank.' Also *κεβλήπυρις* is uncertain.

304. *πορφυρίς*] Said not to be the same as *πορφυρίων*. Dindorf quotes 'poule sultane' as a French rendering of it: but a kind of fowl is not very likely to be meant.

κολυμβίς] A diver of some sort. Aristotle (*H. A.* VIII. 3. 8) groups together *νῆττα*, *φαλαρίς*, *κολυμβίς*, as living about lakes and rivers. With duck and coot a likely third would be one of the grebes.

ἀμπελὶς] Linnaeus' name for the 'Bohemian Chatterer' is *ampelis garrulus*.

δρύοψ] Said not to be the same as the *δρυκολάπτης* of v. 483; if not, there seems no clue to it.

306. *κοψίχων*] Also *κόσσυφος* and *κόττυφος*. Aristotle mentions it (*H. A.* 9. 19) as black with a red beak.

307. *διακεκραγότες*] The force of *διὰ* is the same as in *Eg.* 1403, *διακεκραγένοι*. The birds vie with one another in clamorous noise. *διαπίνειν* and *διορχεῖσθαι* (*Vesp.* 1481) illustrate this force of *διὰ*: the doing anything on separate sides, having a match at anything.

308. *κεχήνασιν γέ τοι*] 'Leastways they are open-beaked as if they threatened.' The particles *γέ τοι* are used when a previous assertion, perhaps controvertible, is justified. Hermann, in note 297 on Viger,

shews this, illustrating it by several instances. Cf. *Vesp.* 933 οὐ καὶ σοὶ δοκεῖ, ἠλεκτρον; νῆ τὸν Δί', ἐπιμύει γέ τοι, 'don't you think so, Mr Cock? there! you see he does: he winks assent.'

310. ποποπ.] Here and two lines below the repetition of the syllable is to imitate birds' twittering.

311. ἀποστ. φ.] Cf. Aesch. *Choeph.* 826, ἄτα δ' ἀποστατεῖ φίλων. The word ἀποστατεῖν is used rather often in Aeschylus.

317. λογιστὰ] There seems no reason to change to σοφιστὰ, either word being good for the sense. There were ten officials, λογισταί, at Athens, but it is doubtful whether there is any reference to them intended. The use elsewhere by Aristophanes of λεπτολόγος (*Ran.* 876), and the alliteration, also make for the common reading.

319. ποῦ; πᾶ;] The birds speak in alarm.

321. πρέμνον] 'the stem of a stupendous scheme;' that which may branch and grow to a mighty matter. The line is somewhat Aeschylean. The 'matter' meant is the Titanic scheme that is proposed above, v. 180—192.

322. ὦ μέγιστον κ.τ.λ.] The birds think that he has made the greatest mistake they ever knew of in all their days.

323. μῆπω] 'not yet:.' *i.e.* not till you are quite sure that you have cause for fear.

324. τῇσδε τ. ξ.] Of companionship with us birds.

325. καὶ δέδρακας] 'Have you even done the deed?' is it done, completed? The perfect tense emphatically expresses the completion. The exultant rejoinder is rather in the tragic style, reminding of Antigone's καὶ φημί δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μῆ. *Soph. Ant.* 443.

326. εἰ παρ' ὑμῖν] 'Yes, if I am with you.' Generally γε is used in an assent like this.

327—335.] We are betrayed by our familiar friend, who transgressing bird law betrays us to man. To this strophe answers vv. 343—351.

329. ὁμότροφα] Active: 'plains which gave us common nurture,' which were our common feeding-ground.

333. ἐς δόλον ἐκ.] 'Called me, summoned me out, for a deceitful end:.' 'evocavit eo consilio ut deciperet,' Dind.

παρέβαλε] 'hazarded me with, exposed me to, this unholy race.' The middle παραβάλλεσθαι is common of staking: to this use of the active the lexicons give no parallel instance.

334. ἐξ ὅτου γένητ'] Cf. v. 322, ἐξ ὅτου τράφην ἐγώ. Editors differ about the reading here. The line should correspond to v. 350, οὕτε πολλὸν κ.τ.λ. It does not do so exactly in Dindorf and Meineke's texts; and ἔξοτε does not occur elsewhere in Aristophanes; whereas ἐξ ὅτου is common. It was suggested by Porson, who compares *Plut.* 85, ἐξ ὅτου περ ἐγένετο. The order of syntax is: ὅπερ ἐτράφη π. ἐπ' ἐμοὶ ἐξ ὅτου ἐγένετο. As for the metre, vv. 349, 350, 351 appear to contain the foot -uuu four times repeated (349), thrice with a cretic foot (350), once

with a cretic (351). But in vv. 333, 334, 335 ~~~ stands for ~~~ in every foot but one of the first line and a half, and in 335 (πολέμιον for τὰδ' ἀποφυγ.). If it be necessary to make ἐξ...ἐμοὶ=ἐστιν...δέξεται, ἐξ ὅτου | γένητ' ἐμοὶ would effect this as well as ἐξοτ' ἐγέν | ετ' ἐπ' ἐμοὶ. And the alteration would be fairly probable, for a copyist in writing ενεπεπεμ might easily have inserted a syllable too much.

338. ἀπωλόμεσθ' ἄρα] Corrected from vulg. ἀπολούμεθ' by Bentley. Cf. *Ach.* 333, ὡς ἀπωλόμεσθαι.

339. αἴτιος κ. τ. λ.] The old men mutually blame each other for the strait in which they are. Schol.

340. ὦ ἀκ.] Having once got his friend up there, he does not scruple to say that it was merely that he might have an attendant.

341. μὲν οὖν] 'immo vero' 'nay rather.'

ληρεῖς ἔχων] Cf. *Ran.* 512, ληρεῖς ἔχων. And v. 202, 524 οὐ μὴ φλυαρήσεις ἔχων. ἔχων in these phrases adds a notion of duration. 'You are a fool there, in what you do:' 'Won't you stop trifling as you do?'

342. κλαύσει] His friend had used κλάειν simply as 'to suffer:' he takes it literally: weeping is impossible when once both eyes are pecked out.

343—51.] Attack them, surround them; they must be our prey, and not escape.

344. ἔπαγ', ἐπ.] The repetition of verbs of similar sense (Dindorf notes) is in imitation of tragic chorus. Notice also the alliteration on the π sound down to περί τε κύκλωσαι.

346. κύκλωσαι] Mid. imperat. as the accent shews, the infin. act. is κυκλῶσαι.

348. ῥύγχει] Meineke alters ῥύγχος to ῥάμφος throughout this play. Aristotle uses φοινικέρυγχος 'red-beaked.' There seems no case against ῥύγχος: nor need we suppose it only used of 'swine's snout,' as the scholiast suggests. The phrase here is like one in Euripides' *Andromeda*, ἐκθύναι κήτεϊ φορβάν, the scholiast notes: but that play had not yet been exhibited.

349. οὔτε κ. τ. λ.] Bergler compares Eur. *Med.* 1296, δέι γάρ νιν ἧτοι γῆς σφε κρυφθῆναι κάτω ἢ πτηνὸν ἄραι σῶμ' ἐς αἰθέρος βάθος, εἰ μὴ τυράννων δώμασιν δώσει δίκην.

350. δέξεται...ἀποφυγόντε] 'No mountain, etc., will shelter them by their having escaped,' i.e. they will not escape and find shelter. Cf. Soph. *O. T.* 1023, οὐς οὐ μὴ ποτε χώρας φυγόντες τῆσδ' ἐπενύξονται θεοῖς 'from whom they will never escape and thank heaven for it.'

353. ταξίαρχος] They adopt the Athenian terms. The taxiarch commanded the contingent of each tribe.

354. τοῦτ' ἐκέينو] 'This is that which I said.' Cf. *Ach.* 41, τοῦτ' ἐκέιν' οὐγὼ λεγον. Euelpides is the coward; his friend, as before, encourages him.

355. ἄν] To be joined in construction with ἐκφυγέιν. To the ἄν in the next line supply ἐκφύγοιμι.

357. *χύτερων*] They had a *χύτερα* for sacrificial purposes: cf. above v. 43. The scholiast says, rather obscurely, *φοβείται τὴν χύτεραν τὰ ὄρνεα διὰ τὸ μέλος αὐτῶν*. Euelpides does not seem to understand what good the *χύτερα* will do, till told that no owl will approach it; that is, the Athenian bird will respect the Athenian *χύτερα*. It is not plain what force we can give to the genitive plural here 'to take some of the pots.' Only one *χύτερα* is mentioned at v. 43, as also vv. 359, 365. Reiske wished to read here *τὴν χύτεραν*. It appears that the *χύτερα* is to represent a shield, if we compare v. 390, or perhaps rather a breast-weapon behind which they are to crouch.

358. *νῶ γ' ὦφ.*] Dobree proposed *νῶ 'πωφελήσει*. And there is no reason why *νῶ* should be emphasized by a following *γε*. Cf. *Nub.* 1442, *οἰδαξον γὰρ τί μ' ἐκ τούτων ἐπωφελήσεις*.

359. *τοῖς δὲ γ.*] 'And against these taloned birds what am I to do?' The spit is to be used as a spear: see below v. 388. In the next line *πρὸ σαιτοῦ* is Bentley's correction. The weapon is to be planted before the defender, ready to his hand when the attack comes.

360. *τοῖσι δ' ὁ.*] Some defence for the eyes is needed. A saucer or plate is to serve. All these articles we may suppose our adventurers carried with the *κανοὺς* etc. of v. 43.

361. *πρόθου*] Cf. Eur. *I. T.* 1218, *πέπλον ὀμμάτων προθέσθαι*. Dindorf quotes from Herodotus the active *προσθεῖναι θύραν*, 'to shut to a door' in defence: but this is not the same as *προσθέσθαι* here. He adds 'ne quis conjiciat *πρόθου*.' Yet of corrections this appears to me best. The vulg. *πρόσθου* must be 'apply.' Meineke, Holden, and Kennedy adopt from Haupt *προσδοῦ*, 'tie on.'

363. *Νικίαν*] The scholiast mentions the reduction of the Melians as Nicias' chief distinction in this line. Thuc. III. 51 gives a better example: where Nicias takes by *μηχαναὶ* two towers in the island of Minoa. Nicias was now in the chief command of the Sicilian expedition.

364. *ἐλελελεῦ*] A war cry. The birds prepare to charge with lowered beaks (=couched lances).

366. *εἰπὲ...τί μέλλετ'*] *εἰπὲ* is addressed to more than one: cf. *Ach.* 319, *εἰπέ μοι τί φειδόμεσθα τῶν λίθων ᾧ δημόται*.

368. *ξυγγενῇ*] Procne, the wife of Tereus (who was changed into the hoopoe), was daughter of Pandion, king of Attica.

369. *λύκων*] Wolves were sought and killed in Attica especially, a price being set upon them.

371. *εἰ δέ*] Dobree proposed *οὔδε*: Meineke adopts it. *ἀλλὰ τὸν νοῦν* would be the right apodosis after *εἰ...φύσιν ἐχθροί*. But the common reading may be defended, if we understand it: 'But if (suppose) they are, though naturally enemies, yet in feeling friends, what then?'

375. *ἀπ' ἐχθρῶν*] 'Fas est et ab hoste doceri.' It is caution that is the best safeguard; and caution is best forced upon us by foes.

378. *αὐτίχ' αἰ πι.*] See above on v. 166 for this use of *αὐτίκα*.

καὶ φ.] The full sentence would be *εἰμαθον παρ' ἀνδρῶν ἐχθρῶν καὶ οὐκ εἰμαθον παρὰ φίλων*. Hence it is *οὐ* and not *μή*.

379. *τείχη ναῦς*] These instances are from Athenian history. The building of the long walls, and strengthening of the navy, in which Themistocles took such a leading part, were familiar to all.

381. *ἔστι μὲν*] The birds keep up their character for unsteadiness; they are easily moved: 'one *may* learn even from enemies' they allow.

383. *χαλᾶν*] With genitive 'to cease from:' it also occurs with acc. *τὴν ὀργὴν χαλάσας*, *Vesp.* 727. Dindorf notices that *ἀνίεναι* has also a double construction: in *Vesp.* 574, *τῆς ὀργῆς τὸν κόλλοπ' ἀνίεν*, in *Ran.* 700, *τῆς ὀργῆς ἀνέτες*. And he says "subaud. ad genit. *τι* aut simile quid." It is better to say that *χαλᾶν* and *ἀνίεναι* are intransitive in the latter construction, and the genitive is properly rendered by the English 'from.' The first passage of the *Vespæ* well illustrates how such a word as *ἀνίεναι* (strictly intransitive 'to loosen') might come to be intransitive. And this explanation of such genitives by 'from' appears of wide application. For instance, in the so-called partitive genitive, *δὲς μοι τῶν κρεῶν*, 'give me from (or of) the flesh' is the best explanation. 'Of' formerly in English = 'from' in many phrases. And in Greek we have *σέθεν* = *σοῦ* while *-θεν* is the termination denoting 'from.' Note too that the name 'genitive case (*γενικὴ πτῶσις*)' points to this by its very meaning.

εἴξασιν] A form occurring in Eur. *Hel.* 497, as well as elsewhere in Aristophanes. It is a curious combination of the personal ending of a perfect with the characteristic consonant of a first aorist. The converse is found in the common *ἐθκα*, *ἔδωκα*, *ἦκα*.

ἀν. ἐπὶ σκ.] 'Retire step by step.' Cf. Eur. *Phoen.* 1419, *ἐπὶ σκέλος πάλιν χωρεῖ*. Xenophon uses thus *ἀναχωρεῖν ἐπὶ πόδα* of leisurely retreat. A man does this when, facing his foe, he draws back first one foot or leg, then the other *up to that foot or leg* (*ἐπὶ πόδα*, *σκέλος*), and so on. Whereas in hurried flight, quick march, etc., leg passes leg in quick succession.

384. *καὶ δίκ.*] Addressed to the birds, now that he sees them more pacific.

385. *ἀλλὰ μὴν κ.τ.λ.*] 'But indeed not even in any other matter have we ever yet opposed you,' and therefore you might infer that we should be reasonable in this. *ἐννηντιώμεθα* is Bentley's correction from *ἡναντιώμεθα* for the sake of the metre. Otherwise we should expect *ἐναντιοῦσθαι*, as a verb formed on an adj. *ἐναντίος*, to take the augment at the beginning. It may be explained rather as a compound of *ἐν* and *ἀντιοῦσθαι*. Hermann proposed *ἐναντιοῦμεθα*, but that does not suit well with *πω*.

386. *ἢ πρὶν*] This is the reading of Bergk and Holden for *ἡμίν*. Sophocles frequently uses *ἡμίν*, *ὑμίν*, with the last syllable short. The dative might be rendered 'they are at peace towards us, for us, in relation to us' = 'they are, we see, at peace.'

387. *καθίει*] The heavy defensive armour may be lowered; but they are to be watchful, and not go far away from it.

390. τῶν ὀπλων] 'the position, entrenchment.' Cf. Thuc. I. 111, τῆς γῆς ἐκράτουν ὅσα μὴ προϊόντες πολὺ τῶν ὀπλων. Join περιπατεῖν ἐντὸς τῶν ὀπλων.

παρ' αὐτήν τ. χ.] 'keeping an eye on the edge of the pot,' which is their shield or breastwork, close to which they are to keep (ἐγγύς). The scholiast says δεῖ καὶ μὴ φοροῦντας ἐγγύθεν αὐτὴν ἔχειν.

393. ἦν δ' ἄρ'] Euclides belies his name (Hopeful) more than once, and takes a gloomy view of things.

395. Κεραμεικὸς] A public burying-place outside the city. But as the word means 'Potters' quarter,' it probably has reference to the χύτρα. So Bergler notes, and the scholiast says ἐπαιξεν εἰς τὴν χύτραν.

396. δημοσίᾳ] Those who fell in battle had a public burial, and a funeral oration pronounced over them. Of this we have an instance in the second book of Thucydides, when Pericles was the speaker: οἱ Ἀθηναῖοι δημοσίᾳ ταφὰς ἐποιήσαντο τῶν ἐν τῷδε τῷ πολέμῳ πρῶτον ἀποθανόντων, Thuc. II. 84. This supports δημοσίᾳ rather than δημόσια; and the metrical objection to δημοσίᾳ is doubtful.

399. Ὀρνεαῖς] Orneae was an actual town between Corinth and Sicyon: the scene of some military operations a year before the play of the Birds. Orneae would sound to Greek ears much as Bird-bury or Birdington to ours.

400. ἐς ταυτόν] 'together.' The birds are to close up again in order, having spread themselves out probably in preparing to attack.

401—2. θυμὸν...ὀργήν] Wrath and anger are spoken of as if spear and shield.

405. ἐπὶ τίνα τ' ἐπ.] 'for what purpose, intention?' Meineke omits ἐπὶ and proposes to omit καὶ before πόθεν 'ut sit paroemiacus.' It would be a questionable paroemiac verse even then: nor can it be tortured into an anapaest as it stands; yet one or the other we should expect after the preceding anapaests.

412. ἔρως] Cf. above v. 324, ἐραστὰ τῇσδε τῆς ξυνουσίας. There is a double construction after ἔρως: first the two genitives, then the infinitives, 'love of your life and habits, and (desire) to dwell with you and be with you.' The texts vary: the vulg. is confused and hardly defensible. Meineke (following in part Reiske) proposes, διαίτης τέ σου καὶ ξυνουκεῖν γέ σοι καὶ ξυνεῖναι τὸ πᾶν, 'love of your life and ways, ay and of dwelling with and being with you altogether.'

416. πέρα κλύειν] It cannot be that πέρα governs κλύειν (as Dindorf says), so that πέρα κλύειν=πέρα λόγου 'supra quam dici potest.' It means 'things incredible, and more than that, to hear.' And so say L. and S. under πέρα.

417. ὀρᾷ] 'Does he (Peisthetaerus) see any advantage here, worth his staying for, relying on which he trusts that by being with me he will be able to overcome his enemy or help his friends?' πέποιθε has a double construction, ὅτῳ 'on which he trusts,' and the infinitive ἔχειν ἄν 'he trusts that he will be able.'

423. ὡς σὰ γὰρ κ.τ.λ.] The order is προσβιβᾷ γὰρ λέγων ὡς π. τ. (ἔστι) σά.

424. τὸ τῆδε κ.τ.λ.] 'What is here, there, and everywhere' seems the force of the phrase. In Eur. *Phoen.* 315, ἐκεῖσε καὶ τὸ δαίρο περιχόρευσα occurs. According to the scholiast Aristophanes here τοῦτο ἐκ τῶν μηδέπω διδασθεῖσων Φοινισσῶν λέγει.

425. προσβιβᾷ] Future tense. Cf. *Eq.* 35, εὖ προσβιβάσεις μ'.

426—7. μαινόμενος...φρόνιμος] These have a rhyming jingle. 'Is he touch'd i' the brain? Nay, unspeakably sane.' ἄφατον ὡς, which strictly is 'it is unspeakable, wonderful, how,' comes to be merely a qualifying adverb: compare δηλονότι.

429. κινᾶδος κ.τ.λ.] Cf. *Nub.* 445—451 for a list of words rather similar to these. κύρμα is here only used for 'sharper.' Generally it is 'a find, booty, prey, spoil.' The scholiast explains it as πολλοῖς ἐγκεκυρηῶς πράγμασι, one who having had to do with many things, and being 'multum versatus,' is therefore 'versutus.' τρίμμα and παιπάλη occur together in *Nub.* 260. παιπάλημα is like ἄλημα used in *Soph. Aj.* 381, 390.

433. ἀνεπτ.] The passage v. 1436—1445 of this play gives an amusing comment on this verb. ἐπτέρωται 'he is all in a flutter, eager, excited' is a very probable filling up of the lacuna in *Ach.* 988. Cf. also *Aesch. Choeph.* 229.

435. τύχ'αγαθῇ] τύχη ἀγαθῇ 'with good luck;' i.e. 'hang up your armour, and may it turn out luckily.'

436. εἰς τὸν ἱπνόν] Either 'into the kitchen,' a sense which ἱπνός certainly bears in *Vesp.* 837, or 'into the oven or furnace,' ἱπνός being the furnace for heating the bath-water. And ἐπιστάτης must be interpreted accordingly. Cary translates 'the lazy back,' which is a provincial term for 'an iron bar whence pots, etc., are hung, and which when not used is turned to the back of the chimney.' And one scholiast calls it ξύλον κόρακας ἔχον (a wooden bar with hooks) ἐξ οὗ κρεμῶσι τὰ μαγειρικὰ ἔργαλεῖα. The armour would thus be hung up 'in the kitchen near the pot-rack,' in the chimney-corner in fact. Others make ἐπιστάτης 'a caldron' for heating water; or 'the tripod on which such caldron stands.' Anyway it means that the armour was to be hung up in a dry place near the fire, as in *Ach.* 279, ἥ δ' ἀσπίς ἐν τῷ φεψάλῳ κρεμήσεται.

439. διάθωνται] The birds must engage not to peck him. Some unknown story of a hen-pecked husband is alluded to.

445. ἐπὶ τούτοις] 'on these conditions,' i.e. on my performance of the compact not to hurt you. The construction ἐπὶ τούτοις νικᾶν after ὀμνυμι is remarkable. As the scholiast says, it is rather εὐχομαι than ὀμνυμι that seems required. And the whole sense is 'I swear, praying that upon these terms I may win by the suffrages of all the judges and spectators, but, if I transgress them, may win by but one judge's vote.' The last clause being put παρὰ προσδοκίαν for 'I pray that I may fail.' ὀμνυμι = ξὺν ὀρκῷ ἐπέυχομαι; and ἐπὶ τούτοις is opposed to εἰ παραβαλὴν.

πᾶσι] There were five judges of the comedies.

448] ἀκούετε] The usual form. Cf. *Pac.* 550, ἀκούετε λεῶ· τοὺς γεωργοὺς ἀπιέναι. Our criers 'O yes, O yes (*ογεεε, ογεεε*)' corresponds to it.

νυννενί] νυνδὶ occurs more than once. Cf. *Eg.* 1357, *Plut.* 1033. A herald disbands the army: or else Peisthetaerus as a herald: for some give the line to him. The army is of course an imaginary one.

450. πινακίους] Tablets on which public notices were set up; esp. those to the soldiers, telling them the route, the number of days' provision required, etc.

451. δολερὸν] 'a guileful creature.' Cf. Virgil's 'varium et mutabile semper femina.'

454. παρορᾶς] 'you see besides or beyond what I see.' So the scholiast interprets it *παρεπινοεῖς ἢ εὐρίσκεις*. Dindorf allows that this meaning best suits the context; but finally assents to Brunck, who renders it 'you see in me.' This would certainly be *ἐνορᾶς* not *παρορᾶς*. Bentley proposes *παρορᾶτ'*, taken as *παρορᾶται* 'is overlooked;' which Meineke admits into the text. There seems no objection to the interpretation first given. The dative *μοι* is not grammatically governed by *παρορᾶς* (as *με* would seem required), but is 'in relation to me.' And we might render the whole 'Perhaps you may say something which *I shall find* you see beside and beyond what I see.' In fact *μοι* is what some grammarians call 'dativus ethicus.'

455. δύναμιν] An element of 'power' existing in the birds had been mentioned by Peisthetaerus to Epops. Cf. above v. 163.

457. οὐρᾶς] ὁ ὀρᾶς. A neat correction of Meineke's from ὀρᾶς. It mends the metre (this line is to correspond with v. 545), and the sense.

460. ἀλλ' ἐφ' ὅτῳ περ] 'But the business on which you are come, having induced your mind thereto, tell us,' *i.e.* 'tell us the business that induced you to come.'

462—538.] Peisthetaerus after solemn preparations sets forth to the birds their fallen state: how they once had kingly power and empire. This he brings Aesop to prove; also names of birds and customs connected with them. Euelpides throws in his evidence and comical explanations to the same effect; and the birds interpose now and then a wondering question. But all this power is now gone; the birds are snared, shot, cooked, and eaten.

462. προπεφύραται] Cf. *Thesm.* 75 ἔστιν κακὸν μοι μέγα τι προπεφυραμένον. Here: 'my speech is ready mixed in the lump, and nought hinders its being kneaded out.' διαμάττειν 'to knead out into separate cakes:' the scholiast explains by *διαπλάττειν*. He has his speech ready in the rough raw material, and may now develope and divide it in details.

463. στέφανον] This and the water were preparations for feasting. Cf. *Plut.* 1040, εἶκε δ' ἐπὶ κῶμον βαδίζειν. X. φαίνεται. στεφάνους γέ τοι καὶ δᾶδ' ἔχων πορεύεται. And *Vesp.* 1216, ὕδωρ κατὰ χειρὸς τὰς τραπέζας ἐσφέρειν δειπνοῦμεν. But also orators put on garlands before speaking: cf. *Ecc.* 131, 148, 163.

464. δειπνήσαν] This verse is rightly given to Euelpides by Brunck 'ut lusus et omnia dieteria hujus colloquii.'

465. τι πάλαι] Cobet proposes *τρίπαλαι*, which Holden, Meineke, and Kennedy adopt. Such ingenious conjectures strike one as improvements: but are they certain or necessary? It was possible by a slight pause after *πάλαι* to avoid offence from the repetition of *τι* with *ἔπος*.

λαρινὸν] Cf. *Pac.* 925, *λαρινῶ βοῶ*, 'a mighty thumping big word.'

467. β. ; τίνοις ἡμεῖς ;] 'We kings? kings of what?' In English no emphasis can be laid on *ἡμεῖς*; the natural rendering is plainly as above. So in affirmative answers the pronoun often occurs where we should repeat some other word; e. g. *τοῦτο σοὶ δοκεῖ*; *ἔμοιγε*, 'do you think so? I do.'

468. πάντων] These four genitives depend first upon *βασιλῆς*: 'ye who before being kings—kings, I say, of all—were more ancient than Cronus.' Perhaps the vanity of the Athenians and their boast of being *αὐτόχθονες* is satirized here.

471. Αἴσ. πεπάτηκας] 'have you thumbed your Aesop?' Aesop is appealed to in *Pac.* 129 for his fable of the beetle. Also in *Vesp.* 1401, 1446 stories about him are told. The scholiast on this passage supplies some particulars of Aesop's life. The fable that follows is not found in any collection of Aesopian fables.

472. ἔφασκε λ.] 'said in his tale.' The combination *ἔφη λέγων* occurs several times in Herodotus; cf. also Soph. *Aj.* 757, *ὡς ἔφη λέγων*.

κορυδὸν] 'The crested lark:' from *κόρυς*. If *ἐπιτυμβίδιοι* in Theocr. VII. 23 mean 'tufted,' with a mound-like or tomb-like crest, then this story of the burial of father lark in his daughter's head curiously illustrates it. But 'frequenting mounds or hillocks' is quite as probable a meaning for the word.

474. πρ. πεμπταῖον] The corpse lay unburied for five days, there being no earth to bury it in. *προκεῖσθαι* the proper word: so also *προτίθεσθαι* is used. Cf. Thuc. II. 34, *τὰ μὲν ὁστὰ προτίθενται πρότριτα*.

476. Κεφαλῆσιν] *Κεφαλῆς γὰρ δῆμος τῆς Ἀκαμαντίδος φυλῆς*. Schol. Euelpides thinks he has found out a good derivation for the deme *Κεφαλαί*. The plural must be the right form for the nominative of the deme, not *Κεφαλῆ* as it is given in Brunck's note. Compare such other names as *Δρυὸς Κεφαλαί*, *Κυνὸς Κεφαλαί*.

479. ῥύγχος β.] The beak must be fed up and cared for, that it may prove a good weapon to storm heaven with.

480. οὐκ] Zeus will not at once tamely submit. The oak (*δρὺς*) was the tree of Zeus: therefore Zeus might especially dislike surrendering to the oak-tapper or wood-pecker. This line seems best given to Euelpides: old editions gave it to Epos. Meineke reads *ὡς* for *οὐκ*: 'you must get your beak ready, since Zeus will soon &c.' This seems no improvement.

483. αὐτίκα] Cf. v. 166.

484. Δ. καὶ Μ.] The king and satrap with whom Greece had to do at the beginning of the Persian war. *πρώτον π.* 'before all, earliest of all,' earlier even than Darius and Megabyzus.

485. Περσικός] Cf. v. 707. A comic fragment preserved in Athenaeus has: ὥσπερ ὁ περσικός ὦραν πᾶσαν καναχῶν ὀλόφωνος ἀλέκτωρ.

486—7. ἔχων κ. ὀρθήν] The cock struts with his comb erect: the Persian king alone wore his tiara erect, his subjects wore theirs sloping. In Aesch. *Pers.* 659 Darius' shade is called on to appear conspicuous with his tiara: ἔλθ' ἐπ' ἄκρον κόρυμβον τάφου, βασιλείου τιάρας φάλαρον πιφαύσκων.

488. μέγας καὶ πολλὺς] Bergler quotes from Herodotus, μέγας καὶ πολλὸς ἐγένεο said to Xerxes.

489. ὑπὸ] 'owing to.' Meineke reads ἀπό.

ν. ὄρθριον] Cf. *Eccl.* 740, πολλὰκίς ἀναστῆσάσά μ' εἰς ἐκκλησίαν ἄωρι νυκτῶν διὰ τὸν ὄρθριον νόμον. The cock's morning call makes all spring up as at a king's command.

490. σκυλοδέσαι] Cf. *Eccl.* 420, ἐς τῶν σκυλοδεψῶν. In meaning σκυτοδέψης is the same: the *υ* however is long: cf. σκυτῆς in the next line. The compound trade of 'lyre-turner-and-shield-maker' is a curious one.

492. οἱ δέ] 'And they (all these tradesmen) put on their shoes and trudge off (to work) in the night (before it is properly day).' I cannot see the propriety of Dindorf's suggestion οἱ τε 'and those who' meaning 'footpads, who carry on their trade by night.' These do not wait for cockcrow. The whole passage evidently is to be thus connected. 'The cock's crow startles all and sends them to their work in the dim morning. *Eu.* You may bring me to prove that. I was waked too soon once by a rascally cock, and got waylaid and robbed for my pains.'

ἐμὲ τοῦτό γ' ἐ.] 'Yes, ask me about that.'

494. δεκάτην] The tenth was the 'nameday:' cf. below v. 923. This was the occasion of a feast, which sometimes lasted through the night. Eubulus (in Athenaeus) says: εἰεν, γυναῖκες, νῦν ὅπως τὴν νύχθ' ὅλην ἐν τῇ δεκάτῃ τοῦ παιδίου χορεύσετε.

495. καθεύδον] After his wine he had got to sleep, when an early cock crowed.

πρὶν δειπνεῖν] Perhaps φωνεῖν: 'before the other cocks crowed.' Some change here seems necessary; for little sense can be got out of δειπνεῖν, or Brunck's δὲ πειν, 'before the rest of the company had dined, or drunken.' φωνεῖν is the common word of a cock's crowing; and has the merit of being similar to δειπνεῖν in the last syllable. Rudd, in his translation, adopts the same explanation of this part, referring ἄλλους to ἀλεκτρούνας; but he proposes ἐπαινεῖν 'before the rest assented,' *i. e.* confirmed their brother cock's morning crow.

496. Ἀλιμουνατᾶδε] To Alimus, a deme of the tribe Leontis. Schol. Euelpides' work, we may suppose, lay there: he started there-

fore for Alimus (note the force of the imperf. ἐχώρου), but just as he cleared the city gate fell in with a thief.

498. ἀπέβλισε] Cf. *Eg.* 794, εἶτα καθείρξας αὐτὸν βλίττεις. Ruhnken on Timaeus' Lex. Plat. under the word βλίττειν quotes from Philostratus, τοὺς δὲ τοιοῦτους ἀποβλίττουσιν οἱ συκοφάνται. For the simple verb cf. also Plat. *Rep.* 564 E, πλεῖστον δὴ, οἶμαι, τοῖς κηφῆσι μέλι καὶ εὐπορώτατον ἐντεῖθεν βλίττεται. Πῶς γὰρ ἂν, ἔφη, παρὰ γε τῶν σμικρὰ ἐχόντων τις βλίσειεν;

499. Ἑλλήνων] While the cock ruled the Persians, the kite ruled the Greeks.

501. προκυλινδεῖσθαι] They prostrated themselves, it is said, to salute the bird as a harbinger of spring; as they also did to the stork. Magpies are in many parts of England saluted by taking off the hat.

ἐγὼ γοῶν] 'I, as an instance:' cf. note on *Eg.* 87. This particle confirms a general assertion by an example.

503. κατεβρόχθισα] The obol slipped down his throat while he was gaping up at the kite. They often put their small coins in their mouth: cf. *Vesp.* 791, and *Ecc.* 818, μεστήν ἀπήρα τὴν γνάθον χαλκῶν ἔχων.

θύλακον] 'meal-bag.' So also in *Ecc.*, v. 820, the man is going to the market for meal with a θύλακος.

504—7. Αἰγύπτου κ.τ.λ.] The cuckoo reigned in Egypt and Phoenice, and his coming was the signal for harvest to begin; when the cuckoo called, the husbandmen of that land went to their plains to reap. κόκκυγος κράζοντος τὰ πέδια θερίζομεν. Schol. In Italy 'cuckoo' was a term of reproach against lazy husbandmen who had not finished their pruning before that bird's arrival. And the proverb here may have been really abusive; for Euelpides' explanations are not meant to be true; so that if he says 'Oh! then this is the real meaning of that proverb' we may rather conclude that this is not so. Perhaps it was much as in Italy, 'Cuckoo! lazy rascals, get you to your corn-fields.'

510. ἐπὶ τ. σκ.] Herodotus I. 195, speaking of the Babylonians, says: ἐπ' ἐκάστῳ δὲ σκήπτρῳ ἔπεστι πεποιημένον ἢ μῆλον ἢ ῥόδον ἢ κρίνον ἢ αἰετὸς ἢ ἄλλο τι.

512. τραγῶδοις] 'Some Priam comes on with an eagle on his sceptre, to share what bribes he takes.' But in order to reproach Lysicrates, a corrupt Athenian general, the conclusion in v. 513 is introduced differently, 'but the reason of the bird's being there is to watch what bribes Lysicrates (or his like) takes.'

514. δ δὲ...ὁ Ζεὺς γὰρ] Slightly irregular: either a verb is wanted for the first clause, 'And then comes what is strangest; for Zeus;' or γὰρ should be away, 'And then, which is strangest of all, Zeus.'

515. ἀετὸν] Zeus is represented with an eagle: who sits on his sceptre according to Pindar (*Pyth.* I. 10). Pallas with an owl: cf. *Eg.* 1092, μούδοκει ἢ θεὸς αὐτῇ ἐκ πόλεως ἐλθεῖν καὶ γλαυῖ αὐτῇ 'πικαθῆσθαι.

Apollo with a hawk, as attendant of Zeus, 'since the hawk is smaller than the eagle.' Schol. Cleon claims to be Demus' hawk in *Eg.* 1052, as a swift executor of his master's commissions.

517. νῆ κ.τ.λ.] Rightly given by Meineke to the Chorus: it cannot be Euelpides. Frere anticipated Meineke in this correction.

519. οὔτοι] This is Kennedy's excellent correction for αὐτοί. The birds are of course meant, whereas the gods are the subject to ἐχουσιν and are named by αὐτοῖς in v. 518.

520. τότ' ἄν] The ἄν was added by Porson, correcting thus the old text ὤνυνε τ' οὐδεὶς τότ' ἀνθρώπων. This use of ἄν with past indic. of habitual action is very common in Aristophanes. Cf. above v. 505, τότ' ἄν ... ἐθέριζον.

521. Ἀάμπων] A soothsayer mentioned again at v. 289. The oath by the goose instead of Zeus (χῆνα for Ζῆνα) was Socratic. The scholiast also tells us that Rhadamanthus, king of Crete, introduced oaths by animals among his people, forbidding oaths by the gods.

523. ἀνδρ. ἥλ.] Meineke throws out these words, reading νῦν δ' αὖ μανᾶς. He thus makes this line to correspond to the monometer anapaestic line v. 611, οὐ γὰρ πολλῶ.

Μανᾶς] 'slaves:' Manes being a slave's name. Cf. *Ran.* 965.

525. κὰν τοῖς ἱεροῖς] 'and even in the temples;' where they ought to be safe. Cf. *Her.* i. 159, where Aristodicus disturbs the sparrows and other birds that had built their nests in the temple, and is rebuked by the god for it. An interesting parallel to this is *Ps.* lxxxiv. 3, 'The sparrow hath found her an house, and the swallow a nest where she may lay her young, even thy altars.' Yet in Euripides (*Ion* 106) we find Ion saying πτηνῶν τ' ἀγέλας αἱ βλάπτουσιν σέμν' ἀναθήματα τόξοισιν ἐμοῖς φυγάδας θήσομεν, and more to the same effect at v. 170.

527. ῥάβδους] 'wands or twigs' smeared with bird-lime. ἔστι δὲ εἶδος δικτύου (?) δ' χρίουσιν ἰξῶ. Schol.

528. ἔρκη κ.τ.λ.] The exact distinctions of these nets are not certain. ἔρκος probably a large net to enclose great numbers. νεφέλη a net of fine texture. δίκτυον some sort of hand net, being perhaps from δικάειν 'to throw:' cf. δικτύου βόλος. πηκτὴ a cage or cage-like net.

530. βλιμάζοντες] The purchasers feel them to see if they are fat. This at any rate seems the meaning of βλιμ. here, not to feel whether they have eggs as L. and S. say.

531. κοῦδ' οὖν κ.τ.λ.] And they don't—as they might, if determined to kill and eat you—just honestly roast you and serve you up, but they put all sorts of messes with you, and treat you as mere dogs'-meat.

533. ἐπικνῶσιν] Cf. below v. 1582, ἐπικνῶ τὸ σίλφιον.

534. καὶ τρίψαντες] The proposed change κατατρίψαντες is needless, for a redundant καὶ with ἔπειτα or εἴτα after a participle is not uncommon.

538. αὐτῶν] This word has little force: Meineke suggests οὕτως. Perhaps we might translate 'as if mere dogs'-meat.'

κενεβρείων] Explained by the scholiast as *θησιμαῖα κρέα*.

539—638.] The birds are struck with the truth of what Peisthetærus says, and resign themselves to his guidance. They ask him how they are to recover their sovereignty. He directs them to build one large city, and when that is done, to demand back their power from the gods, stopping their right of way through the air if they refuse. Also they are to send notice to men that the birds are now supreme; and to enforce this by threats and promises. He shews what various powers for good and for evil the birds have; and how their rule will be better both for them and for mankind. The birds are delighted; they accept the plan, and are eager to execute it, under Peisthetærus' directions.

541. *κάκηρ*] Sc. *κακίαν*: this noun is mostly poetic, but used once in Plato.

543. *ἐπ' ἐμοῖ*] 'in my time.' Seager objects that these honours "were so far from having been abolished in the time of the Chorus that they had never before been even heard of by the Chorus." He would revert to *ἐπ' ἐμοί*, the reading of the MSS.: translating it 'to my hurt or disadvantage.' But now that the birds do know of the honours as having formerly been given, they may naturally complain of their abolition as modern.

546. *ἀναθείς*] Cf. *Νιόβ.* 1454, *ὑμῖν ἀναθείς ἅπαντα τὰ μὰ πράγματα*: also Thuc. VIII. 82.

547. *οἰκήσω*] Meineke takes Hermann's *οἰκετεύσω*, to make the line correspond exactly with v. 449.

548. *ζῆν οὐκ ἄ.*] From their flighty carelessness these birds are suddenly converted to an ardent desire of power. Whatever may be the special bearing of the whole play, this is no doubt aimed at the Athenian people; the *ταχύβουλοι* and *μετάβουλοι* of *Ach.* 630, 632: *μετὰ καινότητος λόγου ἀπατᾶσθαι ἄριστοι*. Thuc. III. 38.

550. *διδάσκω...εἶναι*] 'Post εἶναι subintelligendum δεῖν,' Dind. Is this necessary? 'To teach' almost = 'to bid': the construction is complete enough.

552. *Βαβυλῶνα*] Described in Herod. I. 179, 180.

553. *Κεβριόνα*] If Cebriones was (as the scholiast says) a kind of bird, we cannot say what it was. *πορφυρίων* was a bird, cf. vv. 707 and 1249, though in this last place there is clearly reference to the giant Porphyryion (minaci Porphyryion statu' Hor.) who attempted heaven. But here the two giants are naturally suggested by this attempt to oppose the gods. 'By Gog and Magog, what a gruesome stronghold!'

554. *ἐπανεστήκη*] 'has been raised up against heaven:' the force of *ἐπὶ* is as in *ἐπιτείχισμα*, *ἐπιτευχίζειν* in Thucydides. Decelea was an instance of such a fort in Attica.

555. *γνωσιμαχήση*] *γνωσιμαχῆσαι ἐστι τὸ γνόντα ὅτι πρὸς κρείττονας αὐτῷ ἢ μάχη ἡσυχάσαι*. Schol. And, on Herod. III. 25, *γνωσιμαχεῖν*. τὸ γνῶναι τὴν ἐαυτοῦ ἀσθένειαν τὴν τε τῶν ἐναντίων ἰσχύν. And such is also the meaning of the word in Herod. VIII. 29, and Eur. *Heracl.* 706. Hence L. and S. are plainly wrong in explaining it 'to

contest one's own opinion' (γνώσις, μάχομαι). It is rather 'to get a knowledge (γνώσις) of your own and your enemy's fighting-power (μάχη).' Eur. *Iliac.* 227, γίγνωσκε δ' ἀλκὴν, shews the meaning. And we may compare with it in formation μνησικακεῖν = μεμνήσθαι κακῶν, as γγνωσιμαχεῖν = γγνώαι μάχην.

556. *ἱερὸν π.*] 'Sacred war,' a term applied to more than one war in Grecian history, but especially to the Phocian war in Demosthenes' time.

πρωυδᾶν] A remarkable crasis for *προαυδᾶν*.

562. *θύειν*] Dependent on *κηρύττοντα* implied in *κήρυκα*: a herald is to be sent to bid men sacrifice to the birds, since they henceforth are the sovereign power: the gods are to play the second part. And each deity is to be associated with the proper bird.

565. *πυροῦς*] Meineke reads *γύρους* 'round cakes,' a word found in Athenaeus, that the tautology of giving wheat to both birds may be avoided.

567. *λάρω*] Hercules has the gull as being greedy. The *α* in *λάρω* is elsewhere short. Meineke therefore (with some support from the Rav. MS., which has not *βοῦν*, but has *θύειν* after *ναστοῦς*) reads *θύησι*, *λάρω ν. θύειν μελιτούντας*. The form *θύησι* he pronounces admissible in anapaests. The last word is altered because *ναστός* in *Plut.* 1142 is a subst. masc. If *μελιτούντας* be retained, *ναστός* should be taken as the adjective (of two terminations) 'well-kneaded,' and *μ.* as the substantive. Cf. *Nub.* 507, *δὲς μοι μελιτούτταν*, in support of *μελιτοῦττα* as the Aristophanic form. This of course is originally the fem. of an adj. agreeing with *μάζα* understood: *μελιτοῦς* the masc. agreeing with *ἄρτος*.

568. *ὀρχίλος*] The wren, or at least the golden-crested wren, was named *βασιλίσκος*: and in Latin *regulus*. Probably the bright golden crest suggested its enrolment among crowned heads.

570. *ἦσθην*] Cf. *Nub.* 174 *ἦσθην γαλεώτῃ καταχέσαντι Σωκράτους*. The spirit of the rest is: 'Now let Zeus thunder; we don't care for him.' *ὁ μ.* *Ζάν* appears to be a quotation from some Doric passage.

572. *Ἐρμῆς*] The swift courier of the gods is generally represented with winged feet: he is very bird-like in Hom. *Od.* ε. 50—54, where he skims the waves like a gull on his mission to Calypso's isle.

574. *αὐτίκα*] Cf. above on v. 378. Well-known statues of Victory and Love are appealed to as proofs: also Iris, and Zeus' winged lightning.

575. *Ἴριν*] Homer says of Heré and Athené (*Il.* ε. 778) *τῷ δὲ βάτην τρήρῳσι πελειάσιν ἴθμαθ' ὁμοίαι*. Hence some editors change *Ἴριν* to *Ἥρην* here. It would be hardly worth while to correct the poet's own careless remembrance of the Iliad. But in v. 114 of the hymn to Apollo nearly the same line occurs of Iris and Ilithyia; and the reference may be to this.

577. *ἦν δ' οὖν*] The birds admit the force of his arguments, but they say 'What if mortals are so ignorant as not to see that wings are a

good token of divinity?' Peisthetaerus answers that then the birds can punish them. Meineke's arrangement of the dialogue has been followed.

580. μετρείτω] The force of 'continuance' belonging to pres. imperat. should be noticed: 'let her after that continue her dole of wheat to them if she can.'

583. ἐκκοψάντων] Aorist imperative. ἐπὶ πείρᾳ 'to make trial of, prove, our power.'

584. μισθοφορεῖ] At Athens physicians received a public salary. Cf. *Ach.* 1030, οὐ δημοσιεύων τυγχάνω. Here there is probably allusion to Apollo's building the walls of Troy for hire, which however he failed to get: "destituit deos mercede pacta Laomedon," *Hor. Od.* III. 3, 21.

585. βοιδάρῳ] A double diminutive form, βοίδιον, on which it is formed, being diminutive. Cf. *Ach.* 1036, οἶμοι κακοδαίμων τοῖν γεωργοῖν βοιδίον.

586. ἦν δ' ἡγῶνται κ.τ.λ.] Meineke's difficulties here seem fanciful. He pronounces the passage 'foede depravatum,' objecting especially to βίον. The birds, as able to spoil all by which a farmer lives, are to him βίος 'life, livelihood, sustenance.'

589. ἀλλὰ γλ.] The α is scanned long before γλ, though in a different word. β, γ, δ with any liquid except ρ close a long syllable, acc. to Dawes' canon. This is generally true, the exceptions being some instances of a vowel left short before βλ. Notice, however, a distinction between Greek and Latin prosody. The Greeks lengthen a vowel before certain combinations of consonants, whether within the same word, or where the consonants begin another word. The Latins will not allow a short vowel before certain double consonants (sp, st, sc), but they will not lengthen the vowel before such double consonants beginning a word.

591. καθαρῶς] 'A flock of thrushes will make a clean sweep of them.'

593. μαντευομένοις] 'consulting auguries' to find mines. Divining for hidden treasure has always been common.

594. κατεροῦσιν] The birds will tell the prophet, and the prophet the mariners.

598. γαῖλον] A round-built Phœnician vessel for merchandize. The grammarians tell us to distinguish it from γαυλὸς 'milk-pail' by the accent. Of course the word is really the same. So we call a heavy boat 'a tub.' Euelpides is quick to take up with a new idea: he will be off at once to turn skipper now; at v. 602 he turns treasure-hunter.

600. ἴσασι. λ. δέ τοι] Some correction should be made for the metre. Elmsley proposes ἴσασ' ἄδουσί γε τοι, remarking that γε for δέ is required by the sense. It certainly improves it, the combination of γε τοι in a confirmatory clause like this being common.

604. ὑγίεια] Generally ὑγίεια. Meineke doubts whether the α can be long: he omits in v. 731 εὐδαιμονίαν after πλουθυγίειαν, to remove the same difficulty there. Here he would read ὑγίειας μεγάλῃς; or, as he prints in his text, ὑγίει' αἰ. Meineke alters δῶσονσ' into δῶσομεν in

this line. This seems unnecessary, and arbitrary. The whole dialogue is better divided between the Chorus and P. than between Epops and P., but there is nothing to offend in the use of the third person by the birds' spokesman.

608. *παρὰ τοῦ] παρ' ὅτου* Bekker, Meineke: perhaps needlessly. Cf. below v. 1234, where *ποίοισιν* is altered to *οἴοισιν* by the same critic. The change here would be to the usual Attic form of repeating a question.

609. *πέντ' ἄ. γ.] ἐννέα μὲν ζῶει γενεὰς λακέρυζα κορώνη ἀνδρῶν ἡβώντων* says Hesiod. Aristophanes, to suit his metre, takes a lower estimate of crow life. If the 300 years are to be a positive gain (*ἔτι προσθήσουσι*) over the present age of man, it follows that man's *γενεά* + 300 = 5 × man's *γενεά*: whence the *γενεά* comes out as seventy-five years here. This tolerably agrees with the 'threescore and ten' of the Psalmist, as the allotted age of one who lives out a full life. Perhaps Hesiod meant his *γενεά* to be thirty years or so, a common reckoning of a generation (three to the century); and then he and our poet will after all be at one about the crow's age.

610. *αἰβοῖ, ὥς]* The coalition of vowels here is doubtful. Some put *αἰβοῖ* 'extra metrum,' adding *δή*. Brunck proposed *βαβαί*, *ὥς* since admiration, he says, is wanted, not disgust, which *αἰβοῖ* expresses. As all MSS. agree in *αἰβοῖ* we must retain it. The disgust is at the impotency or inferiority of Zeus, or at the folly of mortals in reverencing him. 'Bah! Zeus is worth nothing: the birds are ever so much better entitled to reign over us.' But *αἰβοῖ* is not always of disgust: cf. *Ρακ.* 1066, *αἰβοῖ βοί.* IE. *τί γελᾷς*; T. *ἥσθην χαροποῖσι πιθήκοις.*

612—626.] Worship will be simplified and less expensive.

616. *σεμνοῖς]* Even the most dignified and worshipful birds will be content with an olive tree for temple.

619. *"Ἀμμων"]* The temple and oracle of Ammon, identified by the Greeks with Zeus. It was in Libya.

622. *κριθὰς, πυροῦς]* Cf. above v. 565—6.

623. *ἀνατείνοντες]* 'Caelo supinas si tuleris manus.' Hor.

624. *ταῦθ'...ἔσται]* 'these blessings (*ἀγαθὰ*) we shall have on throwing them a little wheat.'

626. *φ. ἐξ ἐχθίστου μ.]* 'changed from worst foe to best friend.' But *πρεσβυτῶν* depends on *φίλτατε*: 'O dearest of old men, having changed to that from being worst foe.'

629. *ἐπηπέλησα]* Join these verbs with *θεοὺς μὴ τρίψειν*, 'I denounce and swear that, if..., the gods shall not handle my sceptre long.'

630. *παρ' ἐμὲ] θέσθαι ὅπλα παρὰ τινα* is the military phrase; which is here slightly modified. Cf. Thuc. II. 2, *ἀνείπεν ὁ κήρυξ, εἴ τις βούλεται ξυμμαχεῖν, τίθεισθαι παρ' αὐτοὺς τὰ ὅπλα.* The phraseology *δικαίους ἀδόλους* may be illustrated from treaties in Thuc. v. 18, 23, 47.

637. *ἐπὶ σοι...ἀν.]* Cf. Antipho 130, 4, *ἅπαντα τὰ ἐν ἀδῆλῳ ἔτι ὄντα ἐπὶ τῇ τύχῃ ἀνάκειται*: and Eur. *Bacch.* 934, *σὺ κόσμεις· σοὶ γὰρ ἀνακεί-*

μεσθα δῆ; the sense being much the same: 'we refer everything to, depend upon, you.' Cf. above, v. 546. Meineke receives an alteration ἐνι for ἐπι, from Hamaker.

638—675.] Epops invites both the adventurers into his nest: where as a preliminary to active work they are to have a good meal: the nightingale meanwhile being left to help the Chorus.

639. μελλονικιᾶν] 'to delay and postpone like Nicias.' Nicias was always timid and cautious, an Athenian *Cunctator*. When he dissuaded the Athenians from the Sicilian expedition (Thuc. v. 20—24), he was taunted with this: παρελθὼν τις οὐκ ἔφη τὸν Νικίαν χρῆναι προφασίζεσθαι οὐδὲ μέλλειν. And this play was exhibited in B.C. 414, during the second campaign in Sicily, when Nicias' conduct would be freshly remembered.

642. κάρφη] 'chips, twigs: ' smaller than φρύγανα.

644. τῷδεδι] Cf. above v. 17, τὴνδεδι, and the instance given in note there. Dindorf's text gives this word to Epops with a note of interrogation: not so well, for τῷδεδι can hardly mean 'And what is his name?'

645. Κριῶθεν] Crius was a deme of Attica: another reading is Θριῆθεν.

χαίρετον] A polite welcome, on hearing their names: answered courteously by δεχόμεσθα.

648. τὸ δεῖνα] Cf. *Vesp.* 524, *Pac.* 268, *Iys.* 921. τὸ δεῖνα is used by anyone suddenly recollecting something, who cannot at once find words for it, but explains his meaning in the following clause. The note on *Vesp.* 524 shews this for all the passages referred to; and here it is so. Peisthetaerus says 'But stop! there's this—here, easy a bit and back water will you. Come, let me see: tell us, etc.'

651. Αἰσώπου] Aesop's authority is similarly appealed to in *Pac.* 129. The scholiast says the fable was by Archilochus. The fable that stands first in our Aesop gives the fox in the end as good measure as the eagle. However, at first he had but a sorry partnership of it.

652. τὴν ἀλώπεχ', ὡς] A mixed construction, from τὴν ἀλώπεκα κοινωῆσαι and ὡς ἡ ἀλώπηξ ἐκoinώνησεν. Below at v. 1269 δεινὸν τὸν κήρυκα εἰ μηδέποτε νοστήσει is the same. With an active verb the Greek idiom is rather to say λέγουσιν ἡμᾶς ὡς ζῶμεν, than λέγουσιν ὡς ἡμεῖς ζῶμεν, as Elmsley notices on Eur. *Med.* 452. Hence with the passive λεγόμενον the same form of phrase is not unnatural.

656. οὕτω] 'On these conditions.'

Ξανθία] These two slaves have not been mentioned before: below at v. 1311 one is called Μανῆς. Both Xanthias and Manes are common slaves' names.

659. ἀρίστισον] The transitive corresponding to intrans. ἀριστᾶν. Arist. has it also in *Eg.* 538, ἀριστίζων ὑμᾶς ἀπέπεμπεν.

ἀηδόνα] The same flute-player as at v. 203. She is apparently to play a prelude to the parabasis, or accompany it in some way: cf. v. 684.

660. παίσσωμεν] From παίζειν.

661. ὦ τοῦτο μέντοι] 'O yes! do indeed oblige them in this.'

667. ὦ Ζεῦ π.] The nightingale, to judge from the delightful wonder of Peisthetaerus, must have been bedecked beyond what the sober livery of the bird would warrant. The epithets suit the woman rather than the bird, especially λευκόν.

670. χ. ὥσπερ π.] Cf. Hom. *Il.* β. 872, χρυσὸν ἔχων πολεμόνδ' ἱεν, ἥϋτε κούρη. So also Euripides (*Hec.* 150) and Lycophron in a fragment use χρυσοφόρος as an epithet of παρθένος.

672. ῥ. ὀβελίσκωιν] Her double-spitted beak would make the salute dangerous; therefore her shell (*i. e.* mask) must be peeled off first.

675. ἴωμεν] Epops is of a grave temperament and thinks this trifling out of place.

τύχ' ἀγαθῇ] τύχη ἀγαθῇ 'with good luck, and luck go with us!'

676. ξουθῇ] Cf. above v. 214.

678. ξύννομε] Above at v. 209 Epops calls on the nightingale with the same word. Here with ὕμνων one would be inclined to connect ξύννομος with the musical sense of νόμος, 'joining in the strain of my songs.' Perhaps, however, it is merely 'partner.'

682. κρέκουσ' αὐλόν] Properly κρέκειν is of the sound of stringed instruments; but is also applied to other music. The flute was a common accompaniment to anapaests. Hence the nightingale's flute-like tones are called for.

685—800.] In the first part (the anapaests and the μακρὸν) of this Parabasis the Chorus give a sort of philosophic theory of creation, partly borrowed no doubt from real philosophic systems. By it the birds are made out to be the earliest beings and entitled to precedence. They are the great benefactors of mankind: they settle the seasons; give omens. This divinity of theirs should be recognized, and then health and wealth will return to the world. A lyric strophe (v. 737—751), probably in imitation of Phrynichus, is followed by the epirrhema pointing out the free and easy life of birds. Then the antistrophe in the same style (v. 769—784) is succeeded by the antepirrhema to the same effect as the epirrhema, shewing especially the blessings which bird-life offers to rogues.

The early part of this Parabasis has been deservedly admired. Frere has translated it beautifully: he says of it, 'Perhaps no passage in Aristophanes has been oftener quoted with admiration. To bring the most sublime subjects within the verge of Comedy, and to treat of them with humour and fancy, without falling into vulgarity or offending the principles of good taste, seems a task which no poet whom we know of could have accomplished.' There is a beautiful melody in the double anapaests, and a fine Homeric swing and grandeur in their terminations: which, however, the poet takes care to relieve with light touches here and there: cf. in v. 652, Προδίκω κλάειν εἶπητε τὸ λοιπὸν, and the homely and sportive illustrations of the theory.

685. ἀμαυρόβιοι κ.τ.λ.] A very beautiful combination of poetical expressions for man's feebleness, from Homer and Aeschylus chiefly.

ἀσυνρόβοι is not found elsewhere: Plato's image of mankind as dwelling in a dim cave (at the beginning of the 7th book of the *Republic*) carries out the idea. Homer's οἷη περ φύλλων γενεή, τοιήδε καὶ ἀνδρῶν (*Il.* ζ. 146) is well known: also his νεκρῶν ἀμνητὰ κάρηνα. Aeschylus in *Prom. Vinct.* 546—550 supplies much: τίς ἐφαμερίων ἀρηξίς; οὐδ' ἐδέρχθης ὀλιγοδρανίαν ἀκικὺν ἰσόπειρον ᾧ τὸ φωτῶν ἀλαδὺ γένος ἐμπεποδισμένον; whence it was proposed to read here ἐφημερίοι τ' ἀλαοί, and the scholiast recognizes this as a various reading. But the conjunction τε would be awkward. And ταλαοί = τλήμονες is quite satisfactory. Pind. *Pyth.* VIII. 136, σκιᾶς θναρ' ἀνθρώπος, is perhaps the earliest Greek illustration of σκιοειδέα of man who 'walketh in a vain shadow.'

688. πρόσσχετε] For this form as preferable to πρόσχετε cf. *Nub.* 575, *Eg.* 503.

689. ἀγήρως] This is again an Homeric epithet of the gods: as is αἰὲν ἔντες, and ἀφθιτα μηδ. Cf. *Il.* ω. 88, Ζεὺς ἀφθιτα μήδεα εἰδώς.

690. μετεώρων] High subjects such as the μετεωροσοφισταί (*Nub.* 360) dealt with, of whom Prodicus was one, whom the Cloud chorus rank with Socrates. The birds have a better theogony. Better taught by them mankind may discard Prodicus.

693. Σάος] There is a sort of likeness to Hesiod's *Theogony* I. 116 etc., and no doubt to others; but all is fancifully modified so as to make the birds the eldest of creation. The scholiast wisely says ταῦτα οἶκ' ἀνάγκη ἀπευθύνειν πρὸς τὰ Ἡσιόδου ἢ πρὸς τινα ἄλλου τινὸς γενεαλόγου.

694. γῇ δ' οὐδ' ἀῆρ] i.e. οὐ γῇ οὐδ' ἀῆρ ἦν.

695. ὑπ. ῥόν] A phrase used by Arist. in *Fr.* 237. πρωτόγονον ῥόν is said to have been in the Orphic system. Theories of development almost Darwinian are thus of respectable antiquity.

696. Ἔρως] A very pretty picture of him whom Hesiod calls κάλλιστος ἐν ἀθανάτοισι θεοῖσι. His wings are all-important, as the birds are to come from him. With these he is in his flight like the swift eddying wind-gusts.

698. πτερόεντι] Meineke adopts from Hermann οὔτος χάει ἡερόεντι, a plausible conjecture, 'misty' suiting chaos better than 'winged.' And the birds can get their wings from Love, as they are said to do in v. 704.

700. ξυνέμειν] Supposed to allude to Anaxagoras' theories.

704. πολλοῖς δ.] 'is plain by many proofs:' dative of reason, corresponding to the Latin ablative.

ἐρῶσι σύνεσμεν] We help lovers: share their secrets. And birds were a common lovers' present, we are told.

710. γέρανος] The noisy flight of cranes from the wintry weather of the north is well described in Homer *Il.* γ. 3, ἥντε πὲρ κλαγγὴ γεράνων γένετ' οὐρανόθι πρὸ, οὔτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον, κλαγγῇ ταίγε πέτονται ἐπ' Ὠκεανοῖο ῥοάων, where the scholiast explains that the cranes' flight is from Thrace and to Libya. Hesiod

tells the farmer to be warned by the cranes of the coming winter and of sowing time. *Op. et Dies* 449. And he tells the sailor (at v. 629) *πηδάλιον δ' εὐεργές ὑπὲρ καπνοῦ κρεμάσασθαι*. The rudder of ancient ships was unshipped and stored away in the winter.

712. Ὀρέστη] A Turpin or Sheppard of the day, mentioned in *Acc.* 1166, and below v. 1491.

ἵνα μὴ ριγῶν ἀποδύῃ] 'to keep the rogue warm while stripping honest folk.' There is a comical humour in this juxtaposition of *ριγῶν ἀποδύῃ*, this pitying the sorrows of a shivering footpad. Kennedy explains 'that he may not, shivering with cold, strip other people,' 'lest he shiver and take to dismantling.' But the present participle *ριγῶν* seems better to suit the translation given. And in Greek, when a participle and verb are thus put together in one clause, the emphasis is as often as not on the participle.

713. ἰκτῖνος] Then comes the kite to harbinger spring shearing-time. There were two shearings in Greece and Sicily, in spring and in autumn.

715. ληδάριον] 'a light summer dress.' *λῆδος* occurs in Alcman.

717. ἐλθόντες...οὔτω] 'after consulting the birds you then, and not before, proceed to action?' a common use of *οὔτω* with aor. partic.

718. ἀνδρός] Brunck proposed *ἄνδρες*, not an improvement: Meineke reads *ἄλλος*.

719. ὄρνιν] All prophetic tokens are called thus: whether from sound or sight. In Latin *avis* and *ales* are similarly used.

720. φήμη] 'a saying' taken as an omen.

παταμόν τ' ὀ. κ.] Xen. *Anab.* III. 2, 9, τοῦτο λέγοντος αὐτοῦ πτέρυνταί τις· καὶ Ξενοφῶν εἶπε, Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ Σωτήρος ἐφάνη, εὐχασθαι κ.τ.λ.

721. ξύμβολον] An omen taken from what meets one. Aesch. *Prom. Vinc.* 487, ἐνοδίου τε συμβόλου. He has the neuter form in *Ag.* 144, ξύμβολα. Horace describes such in his ode (III. 27) *Impios parrae recinentis omen ducat*, etc.

φωνῇ] A distinction is drawn between this and *φήμη*, the latter being 'divina vox,' *φωνή* 'humana.' This seems doubtful here. Perhaps *φωνή* is more general of a 'sound,' *φήμη* of a definite saying applicable to the circumstances: an instance of which would be: Paullus' daughter's 'Persa periit,' 'Persa (a pet dog) is dead,' which her father took as an omen of victory over King Perses. The story is told in Cic. *de Div.* I. 46.

θεράποντ'] The servant, as also the donkey, would be *ξύμβολα* in some way. The scholiast says that it was usual to call certain servants *καλοιωνίστους* 'of good omen.' And of the donkey he gives a story, how that one being asked about the recovery of a sick man, heard some one saying 'see how the donkey has got up again,' ὡς ὄνος ὦν ἀνέστη, which he heard and interpreted as ὡς ὁ νοσῶν ἀνέστη, and inferred that the sick man would do so. There may be reference to

some story; but it means simply that anything, even a donkey, may be an *ὄρνις* or omen. And the slight similarity of the words, and great dissimilarity of the things, has some comic force. The donkey's bray was very likely considered an omen.

724. *ἔξετε κ.τ.λ.*] The birds will be prophets, poets, regulators of all the seasons and weather. All the datives must be governed by *χρησθαι*: 'you will be able to use us as prophets and poets, you will be able to enjoy every variety of season (we birds having to do with every climate).' Dindorf explains it, 'You can consult us as prophets at all seasons,' whereas the usual oracles are only accessible at particular times. Meineke, prompted by Hamaker, omits the whole passage down to *πνίγει*, omitting the *καὶ* before *οὐκ ἀποδράντες*. It does not look like an interpolation. The alliteration and run of *μάντεσι Μούσαις κ.τ.λ.* seems quite Aristophanic.

725. *αἶραις κ.τ.λ.*] 'mild breezes:' spring perhaps, if it is necessary to define closely the season meant. *ἄραις* 'the season of fruits.' The *μετρίῳ πνίγει* seems added as an afterthought to improve on *θέρει*.

726. *ἀποδράντες*] running away and shirking duty. *σεμνυόμενοι* 'scornful and proud, a-top of a cloud' Frere. Compare in *Pac.* 207 the account of the gods moving off to the highest heaven, to avoid being troubled with mankind.

728. *χῶ*] The conjunction *καὶ* after a negative assertion seems strictly to have no place. In the positive, 'we will act as Zeus also does' is reasonable enough: in the negative, 'we will not act as Zeus (also) does,' the 'also' is retained by Greek idiom, but will not bear investigation.

731. *πλουθυγίαν*] Cf. *Eg.* 1091, *Vesp.* 677. For the quantity of the final *α* see note on v. 604. In no passage of Aristophanes (I believe) is it necessarily short. Here it must be long.

734. *γάλα τ' ὄρν.*] Proverbial for a dainty rarity: but why? It is a most appropriate gift for the birds to give, any way. Cf. *Vesp.* 508.

735. *κοπιᾶν*] You'll be weary under your load of blessings.

737. *Μοῦσα λ.*] The order of construction, interrupted by the refrain *τιὸ τιὸ*, is *Μοῦσα μεθ' ἧς ἀναφαίνω νόμους* 'O Muse by whose help I sing strains, whence Phrynichus gained his inspiration.' Supply 'come hither' or something like it, to complete the sense of the strophe.

739. *ποικίλῃ*] 'warbling.' Cf. v. 1411, *ποικίλα χελιδοῖ*.

744. *ξουθῆς*] Cf. on v. 214. 'Most birds look brown,' says the scholiast; for plainly they mean to take *ξουθός* in that sense.

746. *μητρὶ*] Cybele.

750. *Φρύνιχος*] The tragic poet, especially praised for his choruses. Aristophanes speaks of him in *Ran.* 1299 as 'culling sweets from the sacred meadow of the Muses.' The order of words here is *ἀπεβόσκετο κ. μελέων φέρων γλ. ῥ.*, 'fed on the fruit of lyric lays, drawing thence sweet song.' Horace's comparison of himself to a bee will at once suggest itself: 'Ego apīs Matinae more modoque, etc.'

754. διαπλέκειν] Cf. Her. v. 92, ἄρξαντος δὲ τούτου ἐπὶ τριήκοντα ἔτηα καὶ διαπλέξαντος τὸν βίον εὖ. Used here absolutely, like διάγειν. The met. is common : 'The web of life is of a mingled yarn,' Shakspeare.

755. ἐνθάδ'] On earth. The Chorus addressing the audience in the parabasis speak as if in the theatre at Athens.

758. ἦν τις] Striking a father is no crime in bird-land, if the father be called upon fairly to defend himself.

759. πλῆκτρον] Metal spurs were fitted on to the natural spurs of cocks. Schol. Aristophanes uses metaphors from cock-fighting in *Eg.* 494—7.

μαχεῖ] Att. future : cf. *Eg.* 416, μαχεῖ σὺ κυνοκεφάλλῳ.

760. ἐστιγμένος] If marked or branded as runaway, with us his marking will make him a woodcock.

762. Φρύξ] If a foreigner and Phrygian, he will be a phrygilus, which is perhaps the Lat. fringilla 'a finch.' Spintharus and Philemon were apparently of Phrygian origin. Execestides is spoken of as a foreigner at v. 11 and again v. 1527.

765. πάππους] Probably πάπποι means the 'young downy feathers,' as K. explains. Sophocles, in *Fr.* 748, γράϊας ἀκάνθης πάππος ὡς φνυσόμενος, uses the word for 'thistle-down.' This suits φνύστω better than to suppose πάππος a kind of bird, though Ælian appears to have so used the word. Here the meaning 'grandfathers' is punned on ; and there is a sort of humour in φύσαι π. 'procreate avos.' To establish true Athenian descent a man must shew his πάπποι, and he would then have a φράτρα or clan and φράτερας clansmen. Anyone could easily get πάπποι and consequently a φράτρι among the birds. Cf. *Ran.* 418, οὐκ ἔφυσε φράτερας 'is no true citizen' of Archdemus. The pun is represented in Latin by Bergler 'curet se inscribi inter pappos aves, sic poterit se ostendere habere pappos avos.' Kock suggests some play on *Ahnen* and *Hahnen* in German. In English we might attempt some equivalent by 'grand feathers' and 'grandfathers.'

766. ὁ Πεισίλου] Who this son of Pisias was is uncertain : nor is anything known about this betrayal of the gates to the ἄτιμοι. Kock identifies him with Meles a κιθαρωδὸς κάκιστος mentioned by Pherecrates. He is reviled by Cratinus in several plays ; and the scholiast suggests that he may have been an accomplice of the Ἑρμοκοπίδαι or mutilators of the busts of Hermae. This mutilation took place just before the Sicilian expedition ; and Alcibiades was wrongly believed to be concerned in it. It caused great indignation ; the Salaminian galley was sent to bring back Alcibiades to answer this and other charges, and the play of the Birds was acted just at the time when this was occupying the public mind, probably before the return of the Salaminian galley. To the mission of this vessel we had an allusion above v. 147 ; and, according to Süvern, Alcibiades is partly represented by Peisthetaerus, and there is allusion to him in v. 833—5. Hence one of his party may well be meant by Pisias' son.

τοῖς ἀτιμοῖς] ‘to the outlawed.’ Some plot for betraying the city gates to a party of men disgraced, and therefore ripe for rebellion or collusion with Sparta, may have been formed by this son of Pisias. As it failed, we know nothing of it.

767. π. νεοττίον] A true chick of his father, who was a traitor before him.

768. ἐκπερδικίσαι] The scholiasts describe how the partridge cunningly hides and escapes when pursued; how the mother bird teaches her brood to do the same; how she saves them by drawing attention to herself. In fact there seem to be many ways of ‘playing partridge.’ But which is meant here? Which best applies to the conduct of this son of Pisias? Surely Paulmier is on the right track (in spite of Brunck) in supposing an allusion to Perdiccas, king of Macedon. He was at war with the Athenians just at the end of the year preceding the exhibition of this play; and the Lacedaemonians tried to persuade the Chalcidians to help him. The treacherous attempt meant in v. 766 may have been connected with this. περδικκίζειν would be ‘to side with Perdiccas,’ on the analogy of μηδίζειν, λακωνίζειν and similar words. The pun on περδικκίζειν and περδικκίζειν is natural. I should not however interpret with Paulmier ἐκπ. by ‘a Perdicca deficere,’ nor take ἐκ to negative the force of the simple verb. Rather suppose it intensive: ‘to play the cunning partridge thoroughly,’ or ‘to be an out-and-out Perdiccas-lover.’ And then any or every one of the partridge’s wiles may be alluded to in the word. The birds say, ‘A man up here may be like Pisias’ son with his deceitful treachery; the partridge’s cunning brings no shame here!’

769. τοιάδε] Adverbial = ‘thus.’ The rest arrange thus: ἱακχον Ἀπόλλω συμμιγῇ βοῇν, ὁμοῦ κρέκοντες πετεροῖς, ‘they sang Apollo in full chorus, all together beating noisily with their wings.’ There are slight variations of this verse in the different texts. It should correspond metrically with v. 740.

776. ὄχθω] Certainly ‘the river bank’ here, though ὄχθη is more usual in this sense. Of course the two words are but slightly different forms from the same origin ‘rising mound, hill, bank.’

777. πτηξέ τε] Virg. *Ecl.* 8. 3, quorum stupefactae carmine lynces.

778. κύματά τ’ ἔσβ.] There is a smoothness in this line that suits the sense. αἰθήρ is in MS. Vat., and Porson says ‘quod saltem speciosum,’ referring to *Thesm.* 43, ἐχέτω δὲ πνοᾶς νήνεμος αἰθήρ. And in the well-known night-scene in Hom. *Il.* θ. 556 it is the same. Hence αἰθήρ has been preferred to vulg. αἰθρη. It is rather a bold phrase to use ‘the calm air stills the waves;’ but Ar. here is intentionally tragic. Cf. Aesch. *Ag.* 566, εὔτε πόντος ἐν μεσημβριναῖς κοίταις ἀκύμων νηρέμοις εὔδοι πεσών.

780—1.] There is a sort of Homeric echo and grandiloquence in this language. Dindorf also notes ἐπολολύζειν as Aeschylean. And perhaps it may have been Phrynichean, if this antistrophe and its strophe are, as some think, imitations of Phrynichus.

785. οὐδὲν κ.τ.λ.] The advantages of bird life are further stated, especially for some disreputable tricks prevalent at Athens.

786. αὐτίχ'] Cf. above v. 166.

787. τραγῳδῶν] Why change this to τρυγῳδῶν, as Bentley and Meineke do? Dindorf rightly says 'tragic choruses are often somewhat long:' certainly more so than those of comedy. The theatres of Athens had, as we may infer, no refreshment rooms. The sitting of an audience to hear plays was very long: their patience and keen relish for their intellectual treat must have been wonderful. To be able to fly home, get a meal, and return, would be a great boon.

798. Διτρέφης κ.τ.λ.] Diitrephes made his fortune as a *πυτινοπλόκος*, that is by covering flasks with plaited willow-twigs: hence he is said to have had 'willow-twigs wings' to raise him to power and office. But the scholiast also surmises that the loops on the neck of the *πυτίνη* were called wings (τὰ περὶ τῷ τραχήλῳ τῆς πυτίνης κρεμάμενα ἱμαντάρια πτερὰ καλεῖσθαι). This would make the passage clearer. 'What are not wings worth? Why, D. even by his willow-twigs wings got chosen to high offices.'

799. φύλ. εἰθ' ἵππ.] The phylarch commanded the cavalry of one tribe (φύλη): there were ten, and they were under the two Hipparchs, as (in the infantry) the taxiarchs were under the Strategist. Hence Diitrephes is first phylarch, then hipparch, then ἱππαλεκτρῶν. What this last may be we need not define; it is supposed to be a fabulous gryphon: cf. *Ran.* 932. It plainly means here the ne plus ultra of grandeur in the bird way; and the ἵππ. in ἵππαρχος leads up to it. From having been a mean scrubby bird with willow-wings D. rises (by purchase) to be captain, colonel, and—Capercailzie, cock of the woods.

801—1057.] Peisthetaerus and Euelpides return, transformed into birds. With the Chorus they decide on a name for the city, arrange for its building, and hold a solemn inauguration of the work. Visitors come to see them: first a poet, who is well treated; then a soothsayer and some others, who are sent about their business.

801. ταυτί τ.] 'This is such as you see it' = So far so good.

803. ὠκυπτέροις] An adjective in Homer: here it means the long quill feathers of the wing, acc. to the scholiast, who says τῶν πτερῶν τὰ μὲν καλεῖται πτίλα, τὰ δὲ πτερὰ, τὰ δὲ ὠκυπτέρα. We class the wing feathers as primaries, secondaries, tertiaries: the primary being the long feathers = ὠκυπτέρα.

805. εἰς εὐτ.] 'with a view to cheapness, cheaply.' What was contracted for was apt to be so done. The scholiast appears to take συγγεγραμμένῳ to be = γεγραμμένῳ 'painted.' Rather it means 'contracted for, done by contract;' with some reference to the sense of the simple verb. The goose suits the simplicity of Euelpides, the prating blackbird is Peisthetaerus with his ready tongue. A cheap clumsy sign-board daub of a goose is meant.

806. σκάφιον ἀπ.] Cf. *Thesm.* 838, σκάφιον ἀποκεκαρμένην, where it denotes a close cutting of the hair, as it is opposed to κόμας καθείσαν. In *Ar. Fr.* 502, ἵνα μὴ καταγῆς τὸ σκάφιον πληγῆς ξύλω, plainly σκάφιον means 'the crown of the head, poll.' Hence the phrase would mean 'with the crown of the head shorn, plucked bare.' But in *Thesm.* and in this passage L. and S. identify σκ. κείρεσθαι with περιτρόχαλα κείρεσθαι, which certainly means (*Herod.* III. 8) to shave the hair round the temples, leaving that on the crown to grow. Homer's *Θρήϊκες ἀκρόκομοι* (*Il.* δ. 533) illustrate this; and some Indian tribes arrange their hair thus. This meaning is given to σκ. κείρεσθαι by taking σκάφιον in the sense of a bowl, so that 'cropped bowl-wise' means cropped as one would be if a bowl were put on his head and all that fell outside were taken off. The close cropping was enforced by way of reproach: this the passage from the *Thesmophoriasusae* shews; as does the scholiast on this passage. And as a prison regulation it still prevails.

807. ταυτὶ κ.τ.λ.] 'We have found these similes, with which we attack each other, after Aeschylus' rule; they come not from others but are feathered by our own wings.' Aeschylus' *Myrmidons* is quoted by the scholiast: ὥς δ' ἐστὶ μυθῶν τῶν Λιβυστικῶν λόγος πηγέντ' ἀτράκτω τοξικῶ τὸν αἰετὸν εἰπεῖν ἰδόντα μηχανὴν περῶματος, τάδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς ἀλίσκόμεσθα. Our own poet Waller uses the idea in a quatrain to a lady who sang his verses :

The eagle's fate and mine are one,
Which on the shaft that made him die
Espy'd a feather of his own
Wherewith he wont to soar so high.

815. Σπάρτην] He puns on the meaning of σπάρτη a rope or cord of spartum. So much does he hate the name of Sparta that so far from giving it as a name to his city, he would not even to a common bedstead apply a σπάρτη while he had a *κειρία* or girth. The pronoun ἐγὼ and τῇμῃ are emphatic. The scholiast defines *κειρία* as εἶδος ζώνης ἐκ σχοινίων.

816. πᾶν γε] To be taken with οὐδὲ, strengthening it.

819. χαῦνον] Arist. has a compound of this in *Ach.* 635, χαυνοπολίτας. It means 'with plenty of show and size, but little substance.'

Νεφέλοκοκκυγίαν] 'Cuckoo-cloud-land' Cary. 'High-cuckoobury' Rudd. 'Cloud-cuckoo-borough' Kennedy. κόκκυξ represents stupid gullibility: νεφέλο, the chimerical nature of the project.

λοῦ] A cry of delight.

820. καλὸν...τοῦνομα] The so-called tertiary predicate: 'the name you have hit on is beautiful.'

822. Θεογένους] A dirty rascal, but a boaster; as we may infer from *Vesp.* 1183, *Pac.* 728, and this play: cf. below vv. 1127, 1295.

823. τά τ' Αἰσχίνου 'σθ'] This is Hermann's correction for τά τ' Αἰσχίνου γ'. Meineke proposes καὶ τᾶσχίνου γ' ἅπαντα, which gives a

more common arrangement of particles *καὶ...γε*, but does not seem likely to have been altered into the old text. Aeschines was a boaster: in *Vesp.* 1243 he is represented as singing a song about wealth.

καὶ λῶστον μὲν οὖν] The scholiast appears to have read *λῶον*. 'The better place to suppose the wealth of these boasters to be in is the Phlegraean plain, for there the gods outshot the giants in bragging.' The plain and the combat upon it are ridiculed as alike fabulous nonsense. But thus the connection of this line with Euelpides' last words is not natural; the *καὶ* is awkward, nor would Meineke's proposed *ναὶ* much improve it. The *καὶ...μὲν οὖν* ought to continue the sentence *ἵνα καὶ...ἅπαντα*, 'where Theogenes' wealth is, and that of Aeschines, and, best of all, the Phlegraean plain, that imaginary scene of a combat which never took place.' *καθυπερηκόντισαν ἄλ.* is by way of surprise for *κατεπολέμησαν* or some such word.

826. *λιπαρὸν*] The epithet in which the Athenians delighted. Cf. *Ach.* 639, *Nub.* 300. For *τὸ χρῆμα τῆς πόλεως* cf. *Nub.* 2, *τὸ χρῆμα τῶν νυκτῶν*; also *Pac.* 1192, *Ach.* 150.

827. *πολιοῦχος*] The city must have a patron deity, as Athens has Pallas (cf. *Eg.* 581), to whom the 'peplus' was carried in procession at the Panathenaea. It was woven by maidens. *φαίνειν*, prop. 'to card,' here implies the whole process and working of wool.

831. *Κλεισθένης*] A constant butt for effeminacy. In *Thesm.* 574 he addresses women, *φίλαι γυναῖκες, ξυγγενεῖς τοῦμοῦ τρόπου*.

832. *Πελαργικόν*] From *πελαργός* 'a stork,' but with allusion to the *Πελασγικόν* at Athens, for which cf. Thuc. II. 17. Some connection was once thought to exist between *Πελασγοί* and *Πελαργός*; and certainly Callimachus has *Τυρσηνῶν τείχισμα Πελαργικόν*, meaning Pelasgic by Pelargic.

833. *Περσικοῦ*] The Persian or Median bird is the cock, cf. above v. 485: he is *Ἄρεως νεοττὸς* for his pugnacity. Süvern thinks Alcibiades is intended. He certainly affected Persian habits, and discarded those of his own country, as we know from Thucydides (VI. 15), Plutarch, and others. And his fiery temperament and warlike disposition would suit. He was, moreover, suspected of ambitious projects, especially after the affair of the *Ἑρμοκοπίδαι*, which had just happened; and the acropolis was the seat of sovereignty at Athens under a tyranny.

836. *ὡς δ' ὁ θεὸς κ.τ.λ.*] 'What a fitting deity it is to dwell upon the rocks of the acropolis!' The cock, however, as the scholiast notes, is not particularly so as a bird.

837. *ἄγε νυν κ.τ.λ.*] Having settled their *πολιοῦχος θεὸς* they must complete the building. P. directs, E. has to be here, there and everywhere at the work.

840. *λεκάνην*] 'hod' Cary. It generally means 'pot or pan.' P. assumes that Euelpides will mount the ladder clumsily and tumble down.

841. *ἔγκρυπτ'*] Cover up the fire, but keep it alight under the coals, that it may be ready to make a blaze if wanted.

842. κωδωνοφ.] Cf. Thuc. IV. 135, τοῦ κωδῶνος παρενεχθέντος 'as the bell went round:' which the officer carried who visited the sentries to see if they were on the alert.

846. οἰμώ'ε παρ' ἐμ'] E. means to grumble at all the trouble being put on him, while Peisthetaerus remains: and he takes up παρ' ἐμέ in a different sense from what P. had meant. 'Yes, and you remaining quiet here—may go to the deuce for me.' παρὰ means 'along of, on account of.' Lat. 'per me licet plores.' P. entreats him to go, as all depends on him.

848. καινοῖσιν θεοῖς] That is, the bird-gods who are presently mentioned. There is probably some satire intended on the introduction of new deities or denial of the old by sophists. Cf. the *Clouds*, and *Kan.* 889.

851—8.] A strophe to which correspond vv. 895—902.

852. συμπ. ἔχω] By common periphrasis for συμπαρήνεσα. The aorists ἤνεσα, ἐπήνεσα, are very common in this almost present sense 'I approve.' The infinitives that follow, προσιέναι, θύειν, depend on these verbs: 'I agree and join in advising that we go in procession, etc.'

853. προσόδια] Cf. *Lib.* 307, *Pac.* 396 for πρόσοδοι in this sense.

857. Π. βοά] οὕτω δὲ ἔλεγον τὸν παιᾶνα. Schol. This phrase, and ὁμοροθῶ, are said to come from Sophocles' *Peleus*. ὁμ. occurs in *Soph. Ant.* 536.

858. συναδέτω] συνανλείτω ῥῥᾶ, Mein. because Chacris was a flute-player, and in the next line is φυσῶν. But possibly συναῖδειν ῥῥᾶν might include fluting. The flutist or piper comes on as a raven.

860. τουτὶ κ.τ.λ.] One might adapt the words of the Scotch song, 'O far hae I been and muckle hae I seen, But a raven with a mouth-band on I never yet did see.' Cf. *Vesp.* 582, for the use of the φορβειά. τουτὶ is explained by κόραλα ἔμπ.

862. σὸν ἔργον] Suppl. ἐστίν: 'it is now your task.'

865. εἵχεσθε] The priest's prayer is a sort of parody on the usual forms: birds and gods being strangely mixed together. Invocations customarily began with 'Ἐστία. The kite is put in a high place; cf. above v. 499, where he is said to have been in old time a king.

866. 'Ολυμπίους κ.τ.λ.] Compare *Thesm.* 332, εἵχεσθε τοῖς θεοῖσι τοῖς 'Ολυμπίοις καὶ ταῖς 'Ολυμπίαισι καὶ τοῖς Πυθίοις καὶ ταῖσι Πυθίαισι καὶ τοῖς Δηλίοις καὶ ταῖσι Δηλίοις. Respect is had to distinction of sex: 'All the Olympian birds and birdesses' (for 'gods and goddesses') are invoked.

869. Σουνιέρακε] Coined to parody Σουνιάρατος 'worshipped at Sunium,' the promontory of Attica. And πελαργικέ is to represent πελασγικέ: cf. above v. 832; also it refers to πελαργὸς 'a stork,' and thirdly (the scholiast thinks) to πέλαγος as Poseidon was lord of the sea. Cf. *Eq.* 560, δελφίνων μεδέων Σουνιάρατε.

870. κύκνῳ] The singing swan has the epithets of Apollo, god of song.

'Ορτυγομ.] As the name of a bird it is said to be 'the land-rail.' It is here used with reference to Latona's title of 'Ortygian (Quail-island) mother,' Ortygia being the old name of Delos.

874. Κολαινίς] A name of Artemis from Colaenus, son of Hermes, who built a temple to her. It is something like ἀκαλανθίς in sound: hence perhaps the coupling of the ἀκ. with Artemis.

875. φρ. Σαβαζίω] Sabazius was a *Thracian* name of Dionysius, acc. to schol. on *Vesp.* 9: a *Phrygian* name for the same god, acc. to schol. here. Any way it expresses 'foreign, outlandish.'

μεγ. μητρί] Joined with στρουθῶ the epithet 'great' characterizes the bird as 'the ostrich,' not 'the sparrow.' With μητρί it means 'the great mother,' i.e. Cybele or Rhea.

876. Κλεοκρίτου] The scholiast says that he was 'in appearance like an ostrich.' In *Ran.* 1433 it is proposed that he be furnished with Cinesias by way of wings, and sent aloft to annoy the Spartans. He had a powerful voice, and was employed after the battle of Munychia to address those who had fought for the Thirty: *Xen. Hell.* II. 4. 20—22. Here his stature is the chief thing meant. The 'great mother of all gods and men' is of course also mother of the big Cleocritus among the rest.

880. Χίοισιν ἥσθην] 'I like the idea of the Chians being in every case tacked on.' Cf. *Nub.* 174, ἥσθην γαλεώτῃ καταχέσαντι Σωκράτους; also *Nub.* 1240 and *Eg.* 696. The Chians were fast friends to the Athenians: so they were included in public prayers, which favour they returned by praying for Athens. The scholiast quotes from Eupolis: αὕτη Χίος καλὴ πόλις, πέμπει γὰρ ὑμῖν ναὺς μακρὰς ἀνδρας θ' ὅταν δεήσει, καὶ τᾶλλα πειθαρχεῖ καλῶς ἅπληκτος ὥσπερ ἵππος. Notice by the way how, now that Euelpides is gone, Peisthetaerus' interpolations are a little in his playful vein.

881. ἥρωσιν] After the gods come naturally the heroes. Dindorf brackets καὶ ὄρνισι; Meineke omits καὶ, taking ὄρνισι in apposition to ἥρωσιν, which is perhaps better. At all events 'and the birds' is a meaningless interpolation.

πορφυρίωνι] Some water-bird. πελεκᾶς 'woodpecker,' cf. below v. 1155, where these birds use their beaks like axes. πελεκίνος 'pelican:' in which sense πελεκᾶς, ἄνος also occurs in *Ar. H. A.* x. 9. 2. φλέξις unknown: apparently from φλέγω, perh. because of its colour. τέτραξ 'grouse,' the 'tetrao' of ornithologists. ταῶς 'peacock.' ἐλεᾶς 'owl' of some sort. βάσκας 'duck:' Aristotle's βόσκας and φάσκας may be the same bird. ἐλασᾶς unknown. ἐρψιδὺς 'heron.' καταράκτης, explained by Hesychius as ἀετός, from its 'swooping down' probably; but Dindorf says, 'skua' or 'gannet.' The 'pouncing down' would well suit this latter bird. μελαγκόρυφος 'black-cap.' αἰγίθαλλος 'titmouse,' derived by the schol., παρὰ τὸ ἐξ αἰγὸς τεθηλακέναι. Aristotle mentions this bird and the μελαγκόρυφος together, *H. A.* ix. 15. 2. To this list Meineke adds καὶ ἡρισάλπιγγι, because the scholiast mentions this bird ἐρισάλπιγξ or ἥρισ., apparently not knowing what it was. We

might suppose it to be the 'hooper or wild swan' from its trumpeting cry.

890. ἐπὶ ποῶν] A poor miserable victim had been furnished: not enough to feast all the birds of prey summoned. The choregus who had to supply the victims was thrifty perhaps: cf. *Pac.* 1022, χοῦτω τὸ πρόβατον τῷ χορηγῷ σώζεται.

892. ἰκτῖνος] This bird was dangerous to sacrifices: cf. *Pac.* 1099, φράξτε δὴ μὴ πως σε δόλω φρένας ἐξαπατήσας ἰκτῖνος μάρψῃ. Τ. τουτὶ μέντοι σὺ φυλάττου, ὥς οὗτος φοβερός τοῖς σπλάγχχουσι ἐστὶν ὁ χρησμός.

893. ἀπελθ'] He dismisses the priest, being himself enough to manage such a poor sacrifice.

895—902.] This is best given to the Chorus, with Dobree and Meineke. It corresponds to the choric song vv. 851—858.

899. μάκαρας, ἕνα] The ἕνα τ. μ. is added as a correction: 'the gods, or rather one only' as the victim is so poor, little but hair and horns.

903. πεσίοις] May be by way of surprise for πατρίοις. 'Our feathered' instead of 'our fathers' gods.'

904. Νεφ.] A dithyrambic poet has already found out the cloudy town, and pays his respects in song. He uses Doric dialect.

908. μελιγλ.] Bergler quotes from Bacchylides μελιγλώσων ἀοιδῶν ἄνθεα.

909. θεράπων] In the poem *Margites*, erroneously ascribed to Homer, is the line Μουσάων θεράπων καὶ ἐκηβόλον Ἀπόλλωνος. And ὄτρηρός is a common epithet of θεράπων in Homer.

911. δοῦλος] P. takes up the word θεράπων 'servant;' and asks him how he presumes to wear his hair long, which free men only might do. Our poet was no doubt a wild figure, poorly clad (cf. v. 935), with long dishevelled locks; and thus might be taken for a slave.

912. οὐκ] i. e. εἰμὶ δοῦλος. 'No, you mistake me, I'm not a slave: it is only by poetical fiction that we bards are the Muses' servants.' διδάσκαλος used of any poet, tragic or comic. Perhaps some sort of contrast is intended between the dignity of the διδάσκαλος and the humbler position of θεράπων to the Divine Muses.

915. ἐτὸς] Cf. *Ach.* 411, οὐκ ἐτὸς χωλοὺς ποιεῖς. He puns on the word ὄτρηρός and τετρημένος 'with holes in it:' telling him he may well call himself a servant, for his coat has seen good service. Or 'being a henchman bold-and-ready he may well have a coat old-and-shreddy.'

916. ἀνεφθάρης] Cf. *Pac.* 72, ἐκφθαρεῖς οὐκ οἶδ' ὅποι; and *Ecccl.* 248, ἦν Κέφαλός σοι λοιδορῆται προσφθαρεῖς.

918. κύκλιά τε] Songs sung by a cyclic chorus, that is, by a chorus arranged in a circle: cf. *Λυβ.* 333, παρθένεια 'sung by maidens.'

921. πάλαι] He has praised the city long ago: the Muses somehow hearing the report before the thing happens.

922. δεκάτην] The name-day for a child was the tenth: cf. above v. 494. Also Eurip. *Electr.* 1125, *θύσον...δεκάτην σελήνην παιδὸς ὡς νομίζεται*. Here *θύειν δ.* is 'to celebrate the δεκάτη with sacrifices.'

926. πατερ κ.τ.λ.] From a choral hymn (*ὑπόρχημα*) of Pindar to Hiero of Syracuse. Süvern presses this passage into service as proof that the Nephelococcygian scheme means the Athenian scheme of empire to be founded by the Sicilian expedition.

927. *ιερῶν ὄμ.*] Because of his name *Ἰέρων*.

928. *ὁδὸς ἐμὴν κ.τ.λ.*] It is probably useless to try to make good sense of this. It is meant to be a parody, mysterious in grammar and dialect, as dithyrambic poems often were. *τεῖν* is exaggerated Doric: it does not occur in Pindar. Perhaps (as Meineke says) *τεῶ κ. δόμεν* means 'to give by an assenting nod.' *κεφαλῇ κατανεύειν* is Homeric, of the great nod of Zeus.

933. *σπ. καὶ χ.*] Some one who has both upper and under garment is told to spare one for the poet. He does so: and P. gives it, saying *ἔχε*.

935. *ῥιγῶν*] Infinitive: cf. *Vesp.* 446, *Nub.* 442.

940. *ἄνθρωπος*] With some contempt and impatience, 'the fellow.' *οὐκ ἂν. ἡμῶν* 'will not leave us:' usually with persons or things *ἀπαλλάσσεσθαι* is 'to get rid of:' with places, etc. 'to depart from.'

941. *νομάδεσσι, κ.τ.λ.*] Having got one gift, the poet tries for another, and quotes Pindar again, acc. to the scholiast, changing it to suit his purpose. It was in Pindar *ὅς ἀμαξηφόρητον οἶκον οὐ πέπαται, ἀκλεές δ' ἔβα*. 'Straton wanders among the Scythians, houseless; and of no honour or use [is a pair of mules without a chariot].' Supply for the sense, as Brunck does with some probability, *ξευγος ἡμιόνων ἄτερ ἄρματος*. The scholiast says that Straton got mules from Hiero, and then asked for a chariot. Without this last (or a waggon) he would be houseless among the Scythians 'quorum plaustra vagas rite trahunt domos.'

945. *ξύνες δ' τοι λ.*] This is said to be the beginning of the same song of Pindar.

949. *κὰς τὴν π.*] Constr. with *ποιήσω*. And notice the act. *ποιήσω*, 'I will write as a poem,' not 'I will do.'

950. *κλήσον κ.τ.λ.*] It seems to mean 'celebrate, O golden-throned (Apollo), the shivering cold city; snow-stricken plains of many crops have I traversed.' But there is doubt whether *πολύπορα*, *πολύσπορα*, *πολύπυρα*, be the reading. *πολύσπορα* makes little sense. *πολύπορα* 'of many paths' seems better. And Dindorf has *ἀλαλάν*, which Hermann retains, construing it with *τὰν τρ.* and reading *πολύπορ' αὐτ' ἦλυθον*: 'celebrate in thy shivering chilly strain of joy the snowy plains to which I have come.' Meineke inclines to *πολύπυρα* in the sense of *πολυπύρετα* 'fever-causing.' *ἀλαλα* is Bentley's correction. *ἀλαλά* (ἡ) is elsewhere used for war-cry or battle.

955—8.] Importunity succeeds: the poet gets the tunic: P. then goes on with the interrupted sacrifice.

958. σδ'] The priest appears to be recalled: he was dismissed above, v. 893. Meineke gives *εὐφημία* 'στω to Peisthetaerus.

959. μὴ κ.] Compare *Pac.* 1052, where Hierocles, a soothsayer, comes in and wants to hinder proceedings by his oracles, or to get some of the sacrifice. He is driven out, as is our friend here.

961. φαύλως φ.] 'Do not make light of divine decrees,' cf. Eur. *I. A.* 850, ἀλλ' ἀμελία δὸς αὐτὰ καὶ φαύλως φέρε.

962. Βάκιδος] Cf. *Eq.* 123, 1002.

966. οὐδὲν οἶον] Brunck, with the scholiast, strangely misinterprets this 'nihil obstat;' quoting at the same time a passage in Demosthenes, where it means 'there is nothing like, nothing so good as.' Of course that is equally the meaning here.

968. τὸ μεταξὺ] The land between Corinth and Sicyon was recommended in an old oracle for its fertility. The town of Orneae lay there, to which there is punning allusion. Cf. above v. 399.

971. Πανδώρα] Earth very possibly, as *ξείδιωρος* and *πλουυβότειρα*: but the soothsayer also mentions the goddess 'Give-all' with an eye to his own requests.

973. δόμεν] That is, *δόμεναι*, *δοῖναι*: inf. used as imperat. both here and two lines above.

974. ἔνεστι κ.τ.λ.] Cf. *Eq.* 122, ἐν τοῖς λογίοις ἔνεστιν ἑτέραν ἔγχεον;

976. διδόν' ἔνεστι] Editors are not consistent in their way of writing this union of *αι* with *ε*. When the resulting syllable must be or may be long, it should be deemed *crasis* or *aphaeresis*, rather than *elision* of the final *αι*. See a fuller note on this question at *Nub.* 988.

977. θέσπιε] Meineke, thinking *θέσπιος* inapplicable, proposes *θέσ-κελε*. The common reading means merely 'wondrous, excellent;' and needs no change.

978. αἰετὸς] From the old oracle about Athens: cf. *Eq.* 1013.

979. οὐδ' αἰετὸς] Meineke points out that οὐ...οὐδὲ...οὐ is incorrect, quoting *Plut.* 139, 1114, and v. 1133 of this play. Also that *αἰετὸς* has no place here: it should be an inferior bird. He seems, in principle, right; the bird he introduces is *λάϊος*, a kind of thrush. ΟΥΔΑΙΟΣ might be corrupted into ΟΥΔΑΙΟΣ and then to ΟΥΔΑΙΕΤΟΣ.

982. τὰ πολλῶν] P. gets his oracle copied out directly from Apollo.

985. δὴ τότε] Cf. *Eq.* 199, δὴ τότε Παφλαγόνων μὲν ἀπόλλυται ἡ σκοροδάλμη. In *πλευρῶν τὸ μ.* he mimics the τὸ μεταξὺ K. καὶ Σ. of the soothsayer.

986. οὐδὲν λ.] The opposite to λέγειν τι, 'to say something sensible, reasonable.'

987. καὶ φ.] continues the oracle. 'Strike, and don't spare even Lampon or Diopieithes.' For Lampon cf. v. 522: we infer that he was a soothsayer. Diopieithes in *Eq.* 1085 is a receiver of bribes, in *Vesp.* 380 foolish or mad.

991. χρ. ἐκτρέχων] Cf. *Ach.* 827, κλάων γε σύ, εἰ μὴ 'τέρωσσε συκοφαντήσεις τρέχων.

992. ἦκω κ.τ.λ.] The geometrician and astronomer Meton, who is probably alluded to in the parabasis of the *Clouds*, v. 615 sqq., now enters. He announces himself in rather tragic style: cf. *Eur. Hec.* 1, ἦκω νεκρῶν κευθμῶνα κ.τ.λ.: but P. cuts him short.

994. κόθορνος] 'cur tam superbe incedis?' Dind. 'what tragic buskin brings you here?'

996. διελεῖν] Cf. *Nub.* 202, Μ. γεωμετρία. Σ. τοῦτ' οὖν τί ἐστι χρήσιμον; Μ. γῆν ἀναμετρεῖσθαι. Σ. πότερα τὴν κληρουχικὴν; Μ. οὐκ ἀλλὰ τὴν ξύμπασαν. So here the air is to be parcelled out.

998. Κολωνός] After Greece Colonus is a ridiculous drop. Swift (in Martinus Scriblerus on the art of sinking or bathos) quotes 'In either tropic is our language spoke, And half of Flanders hath received our yoke.' We should infer that Colonus was Meton's deme: the scholiast, however, says he was of the deme of Leucon, but had something to do with Colonus, having arranged some waterworks, or having a statue there.

1000. αὐτίκα] Cf. note above on v. 166. He begins to exemplify the use of his rules.

1001. πνιγέα] Cf. *Nub.* 96, ἄνδρες οἱ τὸν οὐρανὸν λέγοντες ἀναπείθουσιν ὡς ἔστιν πνιγεύς, κἄστιν περὶ ἡμᾶς οὗτος, ἡμεῖς δ' ἀνθρακες.

1003. διαβήτην] Of which instrument Socrates makes such practical use in *Nub.* 178. Plato (*Philebus* 56) mentions the κανὼν and διαβήτην with other carpenters' tools. The exact method of Meton's measuring here P. does not understand, nor need we.

1005. κύκλος γ.σ.τ.] παίζει· ἀδύνατον γὰρ τὸν κύκλον τετράγωνον γενέσθαι. Schol. So early was the difficulty of this great problem recognized. Aristophanes is ridiculing the mathematicians. Meton proposes that the market-square shall be in the centre of the circular city, towards which streets shall converge, or (looking at it the other way) from which they shall radiate.

1007. ἀστέρος] Brunck will have this to be the sun; and would read τᾶστέρος: but a conjunction is wanted. And any star will do for Meton's comparison. As from a star, a central circular spot, rays shoot out, so are ways to radiate from the agora. The subjunctives ὥσιν, ἀπολάμπωσιν depend on ἵνα. Dindorf, however, approves of Brunck's change to ἀπολάμπουσιν, with which either ὥσπερ ἀστέρος, or ὥσπερ τᾶστέρος must be read. The whole will then read: 'that there may be streets leading to the centre, just as from a star (or 'the star = the sun') rays shine out in every direction.'

1009. Θαλῆς] Cf. *Nub.* 180, τί δῆτ' ἐκείνον τὸν Θαλῆν θανμάζομεν;

1010. οἶσθ'] ἴσθι Meineke: a change not worth making, the interrogative use of οἶσθα being so common, and almost conveying a command or assurance.

ὑπαποκίνει] Cf. *Thesm.* 924, ἀλλ' ὑπαποκινητέον. The prep. ὑπὸ adds the force of 'softly, quietly.'

1013. *ξενηλατῶνται*] impers. 'there is a *ξενηλασία*:' this is Seager's alteration for *ξενηλατοῦνται*. Meineke adopts it, giving Haupt the credit of it. With the common reading Dindorf punctuates after *τινες*, 'exiguntur peregrini omnes et jam quidam ejecti sunt,' not a very natural sense for *κεκίνηται*; then with *πληγαί* understand *εἰσι*: 'there are blows about.' But this seems better expressed by *κεκίνηται* with *πληγαί*. For the Spartan expulsion of foreigners cf. Thuc. i. 144, II. 39.

1015. *ὁμοθυμαδὸν*] Opposed to *στάσις*. There is no faction or division, we are all of one mind.

1017. *οὐκ οἶδ' ἂν εἰ φθαίης*] The examples collected by Elmsley on Eur. *Med.* 941, *οὐκ οἶδ' ἂν εἰ πείσαιμι*, establish this use of *ἂν* immediately after *οἶδα*. That the meaning is the same as *οὐκ οἶδα εἰ πείσω* 'I know not whether I shall persuade, I fear I shall not persuade' is also certain. *οὐκ οἶδα εἰ* = Lat. *verecor ut* (not the Lat. *nescio an* which expresses almost affirmation). But whether the order of construction was ever intended by a Greek to be *οὐκ οἶδα εἰ πείσαιμι ἂν* (as Elmsley says), is doubtful. We may compare the position of *ἂν* with verbs of thinking followed by an infinitive clause: *οὐκ ἂν οἶμαι τοῦτ' εἶναι*. In this passage early editions have *οἶδ' ἄρ' εἰ φθαίης ἂν*. One MS. gives *οἶδ' ἂν*. Perhaps *ἂν* should be left untouched after *φθαίης*, the doubling of this particle being so common. And *ἂν* is strictly in its place with the optat. after *εἰ* to express a future. The force of *ἄρα* 'after all' would suit with *φθαίης*, but not with *οἶδα*.

1018. *αὐταί*] sc. *πληγαί*, the blows which he had above said were already on the march. Here he begins to beat him.

1020. *ἀναμετρήσεις*] 'Won't you measure yourself back?' i. e. retrace your steps? with allusion also to his geometry and measuring rods. No exact parallel to this use of *ἀναμετρεῖν* is given in the lexicons: cf. Hom. *Od.* μ. 428, *ἀναμετρήσαι Χάρυβδιν* 'to return again past Charvdis.' The scholiast explains it by *οὐ μέτρια φρονήσεις*: 'will you not moderate yourself, use your measuring tapes on yourself not on us?'

1021. *πρόξενον*] Those whose duty it was to entertain foreigners. The *ἐπίσκοπος* or inspector looks for them to welcome him and shew him the new city. His appearance, dress and gait, probably suggested the comparison to king Sardanapalus.

1022. *κνάμῳ*] As if from Athens. Cf. *Eq.* 41, *κναμοτρώξ*, of the Athenian Demus.

1024. *βιβλίον Τελέου*] 'credentials from Teleas,' whom we may suppose (with Bergler) chief magistrate of the state whence the inspector came. He calls this document *φᾶλλον* in discontent at having to leave home.

1025. *βούλει κ.τ.λ.*] P. offers him to be paid at once and rid of the trouble of his commission; which contents him well till he finds that his payment is to be in blows.

1027. *ἔκκλ. γούν*] *γούν* brings some particular proof of a general assertion. 'I shall be glad enough to go: indeed (to prove it) I

wanted to stop and speak in the assembly at home, having some matters which I have been negotiating for Pharnaces.' Certain matters had been managed by him for Pharnaces' interest, he probably having been bribed by the Persian satrap. Or Φαρνάκη may be 'with Pharnaces.' There is no evidence to shew what the business was: the negotiating parties were Athens and Pharnaces.

1029. οὔτοσί] Here he beats him, telling him that that is his ἐκκ. περὶ φ., or all he will get for his support of Pharnaces.

1031. μαρτύρομαι] Cf. *Ach.* 926, *Pac.* 1119.

1032. ἀποσοβήσεις] Intransitive, as below v. 1258: but transitive in *Eg.* 60, *Vesp.* 460.

κάδω] 'ballot-boxes:' which the inspector brought as an Athenian commissioned to introduce democracy.

1035. ἐὰν δ'] The statute-monger comes in reading; the quotations from his statutes are not metrical, any more than the formula of prayer above at v. 865. The introduction of one who offers statutes for sale is a satire on the venality of public men and legislators at Athens.

1040. χρῆσθαι κ.τ.λ.] Nephelococcygia, as colonized from Athens, should follow the Athenian weights, measures, etc. Olophyxus was a city in Thrace near Athos: perhaps only selected because it could be rhymed by ὀτοτύξιοι, and with a possible allusion (as Dindorf thinks) to ὀλοφύρομαι, ὀλόφους.

1042. ὠτοτύξιοι] οἱ ὀτοτύξιοι, from the cry ὀτοτοῖ and the verb ὀτοτύζω. He means that the statute-monger will soon have something to cry for.

1044. τί πάσχεις;] 'What are you doing?' P. begins to beat him.

1045. πικροὺς] As below at v. 1468, πικρὰν τάχ' ὄψει στρεψοδικοπανουργίαν: cf. *Eur. Med.* 399, πικροὺς δ' ἐγὼ σφι καὶ λυγροὺς θήσω γάμους, πικρὸν δὲ κῆδος. His laws are to cost him dear.

1046. καλοῦμαι] The inspector summons P. into court, naming a month for the trial.

1047. ἄλ. οὗτος] Implying surprise: cf. *Eg.* 89, *Ran.* 840: in the former passage just as here, with οὗτος, 'my friend.'

1050. στήλην] On which laws were inscribed. In *Ach.* 727, Dicaeopolis goes to fetch the pillar on which the terms of his treaty are written. While P. is dealing with one of these plagues, the other comes back; v. 1052 must be the inspector's because of τῷ κάδῳ, cf. v. 1032: but perhaps v. 1054 should be the statute-monger's, from the mention of στήλη. It is commonly, however, given to the inspector.

1052. γράφω] Dindorf says γράφειν is 'mulctam dicere,' γράφεσθαι 'accusare:' a doubtful distinction. γράφεσθαι means 'to indict:' and ordinarily γράφειν does not mean this. But φεύξει γραφὰς ἑκατονταλάντους τέτταρας (*Eg.* 442) is equivalent to γράβομαι σὲ γραφὰς ἑ. τ. And this in form differs very little from γράψω σε μυρίας δραχμάς. One wants further instances to prove that the active voice is always used

with accusative of the fine that the indicter lays, the middle with accusative of the indictment. L. and S. give no other reference for this use of the active voice.

1055. λαβέτω] The Chorus are called in to help in an attack; so the pair run off. P. goes in to finish the sacrifice; with the priest acc. to Dindorf's older text; Meineke gives all three lines to P.: so that the priest does not reappear after his dismissal at v. 889.

1058—1117.] While the others are gone to the sacrifice, the Chorus deliver a second short parabasis, as in the *Knights* and other plays. It consists of a strophe, epirrhema, antistrophe, and antepirrhema. They describe the good which they do, the happy life they lead; and proscribe certain of their enemies, and promise to reward the judges if the prize is awarded to the play.

1058. παντόπτα] Cf. Soph. *Oed. Col.* 1084, Ζεῦ θεῶν πάνταρχε παντόπτα. The birds are now to get the honours and titles of Zeus.

1060. εὐκταίαι] As an epithet of εὐχή perhaps only used here. We have, however, εὐκταίαν λίβα, εὐκταῖαι ἐπωδαί, and τὰ εὐκταῖα = εὐχαῖ in Aesch. and Soph. It seems to mean 'solemn, earnest prayers' here.

1062. εὐθαλεῖς] The α is long. Euripides uses the word in *Troad.* 217, εὐθαλεῖ τ' εὐκαρπεία, in the same metre. It must be referred to θηλή, being a Doric form. There are also used εὐθαλής, ἀμφιθαλής.

1064. οἱ κ.τ.λ.] Meineke, with Brunck, would read ἀ=ῆ, and ἐφεζόμενα (nom. fem.), also αὐξανόμενον for αὐξανόμενα, which is of course neut. pl. if retained. Dindorf pronounces the text sound, explaining it as equivalent to κτείνω γένναν θηρῶν οἱ πάντ' ἐν γαίᾳ (sc. ἀποβόσκονται) ἃ τε δένδρεσιν ἐφεζόμενα καρπὸν ἀποβόσκειται. There seems a distinction between the ἐκ κάλυκος αὐξ. 'flowers, corn, etc.,' and the produce of trees. Cf. Soph. *Oed. Rex.* 25, φθίνουσα μὲν κάλυξιν ἐγκάρποις χθῆνος. In v. 1065, αὐξανόμενον γέννισι παμφάγοις, which Meineke reads, agrees most closely in metre with v. 1095. καρπὸν must then be understood with αὐξ. Dindorf approves of παμφάγοις, which Dobree suggested on the ground that the poet is intentionally playing on πᾶς and its compounds throughout the passage.

1066. ἐφεζόμενα] If this be read ἐφεζομένᾳ it is wrong in metre, as ἐζόμενα (---) is to correspond to -ημβρινοῖς in v. 1096. The change from masc. plural to neut. pl. being awkward led to the alterations suggested by Brunck, etc. Hermann proposes ἐφήμενον agreeing with καρπὸν, which is unnatural.

1069. δάκετα] e.g. the scorpion, says the scholiast. Other pests, such as small insects, are quite as much meant. The birds confidently declare their good services to the farmer; of which it is hard nowadays to convince him.

1070. πτέρυγος] Meineke proposes φάρυγος, 'by my throat,' devoured by me: the text means 'by my swooping down on them.'

1072. Διαγόραν] Diagoras of Melos who had lived at Athens was persecuted and expelled for supposed atheism, and for ridiculing the

Eleusinian mysteries. To his atheism there is reference in *Nub.* 830, *Σωκράτης ὁ Μήλιος*. A price had been set on his head, but the Athenians did not catch him. He was very likely dead before the time of this play, as he is coupled with the 'dead tyrants.'

1073. *τυράννων*] The Athenians were extremely—even ridiculously—apprehensive of tyrants. Cf. *Vesp.* 488, *ὡς ἅπανθ' ὑμῖν τυραννὶς ἐστι καὶ ξυνωμόται*.

1076. *χῆμεῖς ἐνθάδε*] As the Athenians proscribe their enemies Diagoras and the old tyrants, so we here will set a price on the head of ours.

1077. *Φιλοκράτη*] A bird-seller, mentioned above at v. 14. He is called *Στρούθιος* as if from his country, 'Struthian' to correspond to 'Melian'; but the word is of course from *στρούθος*, 'a sparrow.'

1078. *ζῶντά γ' ἀγάγη*] The MSS. have *ζῶντ' ἀγάγη*. Meineke reads *ζῶν τις ἀγ.* where *ζῶν* is accus. of the adj. *ζῶς*, a rare form for *ζῶος*.

1079. *ὅτι κ.τ.λ.*] Philocrates strings together and sells small birds of the finch kind; and adds insult to injury by selling them at seven for the obol.

1080. *φυσῶν*] 'Blowing them up' to make them look plump, apparently.

1081. *ἐγχεῖ τὰ πτ.*] The explanation given by the last scholiast seems best: *εἰρόντες γὰρ διὰ τῶν ῥινῶν καὶ κρεμῶντες ἐπώλουν*, 'he will dress their noses, putting feathers in their bills,' Rudd. The use of *ἐγχεῖ* is curious. Probably both this and *φυσῶν* were regular poulterers' words. Meineke conjectures with no probability *ἐντιθεῖ πτερά*.

1083. *παλεύειν*] 'to act as decoy-birds.' Aristotle (*H. A.* ix. 7. 8) speaks of turtle-doves and pigeons being kept as *παλευτρίαι*, blinded (*τετυφλωμένα*). The scholiast on this passage tells us the same; and that the birds were put in a net as call-birds to allure their kind. He adds *τοῦτο γλωσσηματικῶς παλεύειν ἔλεγον*, where *γλ.* seems to mean 'in the technical language of bird-catchers.' A bird thus employed was called in Latin *illex*.

1090. *χλ. οὐκ ἀμπ.*] Happy birds, who don't need warm wraps in winter, nor suffer from heat in summer! The vulg. *ἀμπισχοῦνται* seems a very doubtful form. *ἀμπισχνοῦνται* is the reading of some MSS. of Aldus, and is taken by Meineke. In *Vesp.* 1150, 1152 there is *ἀμπισχόμενος* and *ἀμπίσχετε*; but *ὑπισχνόμαι*, *ικνούμαι*, etc., support the nasalized form here. It is certainly rash of Brunck to pronounce it a 'vox nihili.' For either *ἀμπίσχονται* or *ἀμπισχνοῦνται* are acc. to analogy; but *ἀμπισχοῦνται* not so.

1091. *θερμῇ κ.τ.λ.*] Sophocles has something like this in *Trach.* 145, *καὶ νυν οὐ θάλλπος θεοῦ, οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ*. From the scholiast we may infer some read *πνίγους* for *πνίγους* here. But the gen. sing. *πνίγους* better balances *χειμῶνος* of v. 1089. Whether it is to be taken absolutely 'caloris tempore, aestate,' as Dindorf says, or is gen. dependent on *ἀκτῖς*, is an open question. The arrangement of

the words favours the latter construction. *Οάλλπει* means here 'burns, warms overmuch.'

1094. *φύλλων κ.*] Meineke objects '*φύλλων κόλποι*, nescio qui sint.' The expression seems quite natural. Cf. Milton's 'towers and battlements it sees bosom'd high in tufted trees.'

1095. *ἀχέτας*] Cf. *Pac.* 1159, *ἡνίκ' ἂν ἀχέτας ἄδῃ τὸν ἥδὺν νόμον.*

1096. *ἡλιομανίης*] A certain correction from the MS. *ὑφ' ἡλίου μανίης*. Suidas has *ἡλιομανίης*. *ὁ τέττιξ ἐπιμαίνεται γὰρ ἡλίῳ*. The line is to correspond with v. 1066. The cicada is mad with delight at the sun. Dindorf gives several similar compounds from *μαίνεσθαι*. Cf. below, v. 1281, 1284.

1100. *παρθένια λ. μ.*] 'tender white myrtle berries.' In *λευκότροφα* the first is the important half of the compound; the berries are white, and they grow (*τρέφεται*). In the same way *λευκόπτερος νιφάς* (Aesch. *Prom. Vinct.* 993) is 'white feathery snow;' and in Soph. *Oed. Col.* 718, *ἐκατόμποδες Νηρηίδες*, 'the hundred Nereids.'

κηπεύματα] 'garden fruits, seeds, or flowers;' probably the former. Hermann (Opusc. I. p. 58) quotes from Diodorus Sic. II. 37, *πλήθος ποταμῶν διαρρεῖ καὶ ποιεῖ κατάρρυτον πολλοῖς κηπεύμασι καὶ καρποῖς παντοδαποῖς τὴν χώραν*.

1104. *Ἀλεξάνδρου*] The judges shall get far more than Paris did for his judgment between the goddesses.

1106. *γλαῦκες Α.*] The owl was stamped on the four-drachm piece; these owls the birds would be able to supply. Laurium was the mountain where the Athenian silver mines were. These 'owls' would now breed their broods in the judges' purses and hatch small change.

1109. *εἶτα*] Reward the second: your houses will be like grand temples, we shall add the crowning eagle (or pediment). The play is on the double meaning of *ἀετός*: what the *ἀετός* was, and why so called, is not quite clear. The Latins had the term also: 'sustinentes fastigium aquilae,' Tac.

1111. *ἀρχίδιον*] 'A snug little post:' in which if you want to do a little embezzling, you shall have a nice little hawk to help you in laying sharp claws upon your prey. Notice the diminutives. The rapacious hawk was to be a helper in plunder. In *Eq.* 1052 Cleon appeals to Demus, *ἀλλ' ἱέρακα φίλει μεμνημένος ἐν φρεσίν, ὅς σοι ἤγαγε συνδῆσας Λακεδαιμονίων κορακίνους*.

1113. *πρηγορώνας*] 'Crops,' so that they might cram the more. From *πρὸ* and *ἀγείρειν*: called also *πρόλαβος*, both terms being (acc. to schol.) *ἀπὸ τοῦ συναθροίζειν ἐκεῖ τὴν τροφήν*.

1114. *ἦν δὲ μή*] If you judges do not give us the prize, you had better look out and protect yourselves. *μηνίσκος* was a crescent-shaped covering to protect the head of statues. Some think that the nimbus or glory of Christian saints was hence derived; but something quite distinct from this sheltering crescent seems to have been added to the heads of some statues even by the Greeks, for Lucian speaks of statues having *ἀκτίνας ἐπὶ τῇ κεφαλῇ*.

1118—1188.] P. returns from the sacrifice: a messenger reports to him the building of the city wall, and the work done by the different birds. Then comes another messenger, reporting that one of the gods has dared to enter the city precincts, and is being sought for.

1119. ὡς ἀπὸ] ὡς redundant, as often before the prepositions εἰς, ἐπὶ, πρὸς. It expresses, that is to say, with these prepositions, a real object just as often as an apparent one, and therefore hardly admits of translation. Meineke, following Dobree, reads οὐκ for ὡς.

1121. Ἀλφειὸν πνέων] 'panting like a racer:' τρέχει ὥσεί 'Ολυμπιακὸς σταδιοδρόμος. Schol. The Olympic course was by the river Alpheus.

1122. ποῦ ποῦ] The repetition of ποῦ suits the panting haste of the messenger.

1126. ὥστ' ἂν] The ἂν put early in the sentence and repeated; a common use. Cf. *Nub.* 783, 840.

Πρ. ὁ Κομπασεύς] 'Proxeniades of Boeotia or Bragborough:' he names him as if from his deme. This Proxeniades was a braggart, as was also Theogenes: they appear to have been called *καπνοί*. Cf. *Vesp.* 324. ἡ με ποίησον καπνὸν ἐξαίφνης ἡ Προξενίδην. And above at v. 822 we had Theogenes. The cloudy unsubstantial fabric of the new city is neatly hinted at by the choice of this pair to drive their chariots past each other on the wall. There is plainly some allusion to the walls of Babylon, along which a four-horsed chariot could drive (Herod. i. 179). Here two could pass with horses as large as the wooden horse of Troy. For this is certainly meant; not the statue of a horse in the Acropolis as one scholiast says; though, if this were commemorative of the Trojan horse, it might also be included.

1129. ἐπὶ τ. πλ.] 'owing to its breadth, from its breadth.'

Ἠδάκλει] 'you don't say so!' A very common exclamation of surprise.

1130. μῆκος] 'the height.' So a *low* wall is called *βραχύς* (Thuc. vii. 29). The two dimensions of a wall given are naturally its breadth and *height*, not its breadth and *length*. Herodotus describes the walls of Babylon as 200 royal cubits high. A royal cubit was longer than a common cubit (of which the ὄργανα contained four); hence the height of the wall given here will be rather less than double that of the Babylonian wall. This is a natural exaggeration, and suits with the double width, on which *two* chariots can pass. Brunck, supposing μῆκος to be *the length*, sees that this will not suit, and proposes a needless alteration of the text. Meineke says 'δ' ὕψος, quivis expectet.' But the use of μακρὸς, μῆκος and compounds (e.g. οὐρανομήκης) to denote height is quite certain and needs no proof.

1131. ὦ Π., τοῦ μ.] P. is astonished at the height, as at the width. It is likely enough that Aristophanes meant to hint some doubt as to the credibility of Herodotus' measures for the walls of Babylon. The scholiast notices the form τὸ μάκρος: which is used in modern Greek (L. and S.), but is not according to analogy in classical Greek: cf.

αἰσχροῦς, αἰσχος. Meineke says 'corruptum est:'. Dindorf 'videtur usu populari magis fuisse tritum.'

1133. Αἰγύπτιος] No Egyptian workmen, such as worked in gangs under task-masters at the pyramids: the birds did it all by their own free labour.

1137. γέραναι] Cranes were believed to ballast themselves with stones: cf. below, v. 1428; where the scholiast tells us of this curious peculiarity. The same is said of bees, Virg. *Georg.* IV. 195. This idea about cranes carrying stones is neatly appropriated by A., his cranes bring stones, which they disgorge for the foundations. There is considerable ingenuity in our poet's appropriation of their several tasks to the birds.

1138. ἐτύκιζον] From τύκος, a mason's pick. The beak of the κρέξ was ὀξύ καὶ περιονώδες. The bird does not seem identical with our corn-crake (though the name is plainly formed from the sound as in κρέκω) but a larger bird; perhaps the bittern. Herodotus (II. 76) says the ibis was of the same size. Aristotle (*Part. An.* IV. 12. 34) classes it among the μακροσκελεῖς, the long-legged waders.

ῥύγχεσιν] This Meineke changes to ῥάμψεσιν, as above at v. 348, etc.

1139. ἐπλινθοφόρον] Changed needlessly by Dindorf to ἐπλινθοποίησιν, by Meineke to ἐπλινθοῦργον. The storks have an important part in the wall-building, cf. v. 832.

1141. χαραδριοί] 'curlews' or 'plovers.'

1142. ἐπηλοφόρον] This repetition of φορεῖν in a compound seems to shew that there is no objection to ἐπλινθοφόρον above. First we have those who bring stones, then those who bring bricks, then those who bring water, then those who bring clay.

1143. λεκάνασι] A word of rather general use for pan, basin, etc. See above, v. 840.

ἐνεβάλλοντο] 'How did they get the clay put into the pans?' Note the middle voice here, but the active below in v. 1146 of the geese who put the clay in. Similar is the well-known use of διδάσκειν, διδάσκεσθαι.

1144. ἐξ. καὶ σ.] 'was devised in the very cleverest way:' καὶ emphatic, 'even.'

1145. οἱ χῆνες κ.τ.λ.] The geese shovelled up the clay into the vessels; they kept trampling and digging down their splay feet in the mud, which thus served for shovels. Herodotus uses ὑποτύπτειν in a passage which Aristophanes may be alluding to here (II. 136), κόντῳ γὰρ ὑποτύπτοντες ἐς λίμνην, ὃ τι πρόσσχοιτο τοῦ πηλοῦ τῷ κόντῳ, τοῦτο συλλέγοντες πλίνθους εἵρυσαν. He also uses it of dipping down with a bucket for water, VI. 119.

1146. αὐτοῖς] The older MS. reading has been restored. Dindorf edits αὐτὸν, ἰ. ε. τὸν πηλόν. Meineke αὐτοῖν: but this does not suit the sense, 'with their very feet, actually with their feet.' αὐτοῖς is really best: for the question asked was 'How did they (the birds generally

or the herons) get the clay put in? Oh! the geese shovelled it in *for them* with their feet.'

1147. τί δῆτα π.] A slight change of the proverb τί δῆτα χεῖρες οὐκ ἂν ἐργασαίτο;

1148—51. αἱ νῆτταί γε—χελιδόνες] This passage cannot be clearly made out as it stands. Both ὑπαγωγέα and πηλὸν seem governed by ἔχουσαι: the word παιδία may be nom. or accus. κατόπιν is doubtful, whether to be taken with ἐπέτοντο, 'came flying behind them,' or with ἔχ. 'bearing on their backs.' Cary understands ὑπαγ. to be 'a kind of cement or mortar' (which meaning the scholiast also suggests), in apposition to πηλόν. 'The ducks brought the bricks; but the cement the swallows flew up with, following behind like serving lads—bearing this clay in their mouths.' It is generally supposed that υπαγωγεύς means a trowel. We might then translate 'the swallows flew up with the trowel following them like bricklayers' boys do;' but τὸν πηλὸν ἐν τοῖς στόμασιν is unintelligible then. The scholiast, admitting that the passage is obscure, seems to take παιδία as acc.: his words are 'the swallows carry the ὑπαγωγεύς on their backs, and the clay in their mouths. And this they do when they make their nests.' Dobree, followed by Meineke, supposes something lost. Meineke marks a gap between κάτοπιν and ὥσπερ παιδία. And Dobree explains 'hirundines lutum in ore prius subactum τοῖς πλινθοφόροις dabant, quo modo nutrices puerulis ψωμίζουσι:' evidently thinking of the passage in *Eg.* 715—717. The swallows (he supposes) turn over and moisten the clay in their mouths like nurses do the food for infants. It is not clear what could have been the words lost to express this. παιδίοις would seem required.

1148. περιεζωσμένοι] Acc. to the scholiast the plumage of ducks has a white girdle marked. It depends on what kind of duck is meant. Of course περιεζ. means 'girt up for the work:' but the marking of the bird's plumage may have suggested it.

1149. ὑπαγωγέα] πλατὺ ἐστὶ σίδηρον ᾧ ξύουσι τὸν πηλόν. εἰ μὴ ἄρα πηλόν τινα ὑπαγωγέα καλοῦσι· τοιοῦτον γὰρ τι καὶ Ἑρμιππος ἐν τοῖς Τριμέτροις ἐμφανίζει. Schol. In favour of this latter meaning for ὑπ. is the use of the singular number: one would expect 'trowels' not 'trowel.'

1151. Brunck rejects this line. But it is not like an interpolation.

1153. τί δαί;] 'what of this next point?' Lat. quid? when a new subject is introduced. It almost = 'further, moreover.'

1154. ὄρνιθες κ.τ.λ.] 'There were bird carpenters, most clever fellows, the woodpeckers.' In his note Meineke commends Iamaker's division: τίνες ἀπειργάσαντ' ὄρνιθες; ΑΓ. ἦσαν τέκτονες, κ.τ.λ.

1156. ἀπεπ.] A play on the name. 'The hickles (green woodpeckers) hacked out the gates.' The tapping sound of the woodpecker's bill is loud enough to make v. 1157 very appropriate.

1159. βεβαλάνωται] Cf. *Ecc.* 361, νῦν μὲν γὰρ οὗτος βεβαλάνωκε τὴν θύραν. Gates are barred: guards set: officers go the round with the bell (cf. v. 842): beacons are ready.

1163. ἀπορρίζομαι] He had got dusty or dirty at the work above described.

1164. οἶτος κ.τ.λ.] P. shews his astonishment at the speed of the work, and naively remarks (with a sly humour no doubt), that it all seems to him like fiction. He then breaks off (ἀλλ' ὅδε γάρ, 'but stay—here comes') on seeing a second messenger running towards him.

1169. πυρρίχην β.] i.e. looking warlike; ἐνόπλιος ὄρχησις ἡ πυρρίχη. Cf. above, v. 1121, Ἀλφειὸν πνέων, of the first messenger.

1173. ἀέρα] In place of πόλιν: their city being in the air, and the whole air belonging to the birds: whereas the gods held the οὐρανός, but had no business to trespass.

1174. λαθὼν κ.τ.λ.] Bergler compares Eurip. *Hel.* 1173, καὶ νῦν πέπυσμαι φανερόν Ἑλλήνων τινὰ ἐς γῆν ἀφίχθαι καὶ λεληθῆναι σκοποῦς, ἦτοι κατόπτρῳ ἢ κλοπαῖς θηρώμενον Ἑλένην, θανεῖται δ', ἣν γε δὴ ληθθῆ μύρον. The word ἡμεροσκοπός is used in Aesch. *Theb.* 66, and in Herodotus.

1176. εἶχε πτ.] Of the gods Hermes and Iris are represented as winged: this turns out to be the latter.

1177. περιπόλους] 'the frontier guard:': in Attica the younger citizens took this home service. The German 'Land-wehr' in name nearly correspond. The περίπολοι did not go on foreign service.

1178. ἀλλ' ἐπ.] 'Nay but we did send full thirty thousand falcon mounted archers; and each doth march with talons duly bent, kestrel and kite, hen-harrier, vulture, eagle; and with the rush and windy whirr of wings all aether soundeth, as they seek the god.' There must be in *ιέρακας ἱππ.* an allusion to *θράκας ἱππ.*, though I do not see that the commentators notice it. Cf. Thuc. II. 26, where Thracian tribes are spoken of as *ἱπποτοξόται*. Then for bows is substituted *ὄνυχας*. Of the birds named, *κύμινδης* is doubtful: it is some mountain bird of prey. V. 1882 is a good instance of sound echoing sense, with its repetitions of ρ and σ. In *Nub.* 407 *ροῖβδος* and *ρύμη* are conjoined. In Aesch. *Pr. Vinc.* 125, αἰθὴρ δ' ἐλαφραῖς περυγῶν ῥιπαῖς ὑποσυρίζει is good to express the gentler rustling of the ocean nymphs as they hover. Milton says of a flock of birds 'the air floats as they pass, fann'd by unnumbered plumes.'

1181. τριόρχης] Or τριόρχος: cf. v. 1206.

1184. κάστ' οὐ κ.τ.λ.] Cf. Soph. *Phil.* 40, ἀνὴρ κατοικεῖ τοῦσδε τοὺς τόπους σαφῶς, κάστ' οὐχ ἐλάς πον.

1187. ὑπηρέτης] An attendant upon the ὀπλίτης: such attendants bore light arms, slings, etc.

1188. παῖε] Some MSS. have *πᾶς* (among them the Rav. MS. I believe): which Brunck retains, adding *τις*. It seems quite as good as *παῖε*. The repetition need not offend, and *παῖε* is not so applicable before the game is sighted as it is in *Eg.* 247, *παῖε παῖε τὸν πανοῦργον*.

1189—1268.] The Chorus urge careful search, and soon Iris is found. P. questions her, asks her whence she comes, whither she

is going : to tell mortals to sacrifice, she says : but birds are now the only deities, he rejoins : then Iris threatens him with the wrath of Zeus, at which he laughs, and threatens both Zeus and her, finally driving her away. The gods are strictly prohibited from entering the birds' domain, and mortals from sending up the smoke of sacrifices that way.

1191. *ἄερα κ.τ.λ.*] Erebus was prior to heaven and earth : cf. above, v. 693, 4.

1195. *ταύτη περῶν*] 'passing through this way,' *i.e.* through the air.

1196. *ἄθρει*] This verse should be an iambic. Reisig filled it up *ἄθρει δὲ πᾶς τις πανταχῇ* : Hermann *σιγάτε σῖγ'*.

1197. *πεδασίου*] An Aeolic form used several times by Aeschylus, whose style is here rather affected. Iris comes in flying aloft by some stage machinery, and seems at first to wish to haste away, but P. stops her.

1199. *ποῖ ποῖ κ.τ.λ.*] The repetitions and the quick questioning of P. are very lively.

1203. *πλοῖον, ἢ κυνῇ*] ; 'A ship or hat?' Iris came in with wings, which suggested a ship's oars or sails; or, as some prefer, with robes bulging out like sails. Also probably with a broad-brimmed travelling hat, *πέτασος* or *κυνῇ*, so conspicuous that she looks all hat. Süvern thinks the *κυνῇ* means the travelling hat of the Peloponnesian soldier. Cf. Soph. *Oed. Col.* 313, *κρατὶ δ' ἡλιοστερῆς κυνῇ πρόσωπα Θεσσαλὶς νῦν ἀμπέχει*. The answer given in the next line, 'the swift Iris,' is taken to mean that she is a ship : hence the further question whether she is the Paralus or Salaminia : those being the swift-sailing galleys used for important state messages by the Athenians. Cf. above, v. 147, where Euelpides fears the Salaminian bringing a summons.

1205. *τί δέ*] Iris impatiently prepares to be off again : hence P. calls in some kite or buzzard to catch her.

1207. *τί...μακρά*] 'What ever means this annoyance? P. It means mischief to you.'

1210. *οὐκ οἶδα*] Iris honestly does not know 'by what gate,' the gates of the cloud-city being invisible. But her answer is taken for pretence of ignorance.

1212. *κολοιάρχους*] The officers over the jackdaw-watch : cf. v. 1174. Iris ought to have permission from them, or some seal or passport from the storks or other bird-officer. *οὐ λέγεις* ; 'do you say no?' *i.e.* that you have not gone to the *κολ.* and got a pass?

1214. *σύμβολον*] 'has no officer enforced on you a permit?' Every alien had to get a permit or license to reside at Athens : *ἐπιβάλλειν σ. τινί*, 'to make any one take out his license.' *ἐπιβ.* is also more generally 'to inflict : ' and Iris feels insulted at the idea that she should have anything forced upon her. *ἐμοίγ'* is emphatic. 'No one enforced aught on me.'

1217. *κᾶπειτα*] Without permission then do you trespass through our domain? Why, what other way is there? I don't know: but this way you mustn't come.

1221. *ἀδικεῖς δέ· καὶ*] 'But you are in the wrong. And now, &c.'. With this punctuation (Hermann's and Meineke's) there seems no difficulty. Dindorf sees one with *ἀδικεῖς δὲ καὶ νῦν*, and reads *ἀδικεῖ*, 'you are suffering wrong (not getting your full deserts) even now, for you ought to be put to death.' He compares a passage in Plaut. *Aulul.* iv. A. Facisne injuriam mihi an non? B. Facio, quia non pendes, maximam. The connection and sense seem quite plain without this change. 'You are plainly trespassing; and now don't you see you deserve death?'

1222. *δικαίωτατα... πασῶν Ἰριδῶν*] 'most justly of all Irises:' *i. e.* never could or did an Iris deserve death more than you.

1224. *ἀλλ' ἄθ. ἰμ'*] Brunck supposes the *α* in *ἀθάνατος* ought to be short in iambs. He therefore transposes words to secure this, here and in *Ran.* 629. Apparently the *α* is always long. In some of the Aristophanic passages (*Ach.* 47, 51) it might be either: in others (here and *Ran.* 629 and *Ach.* 53) it must be long: in none need it be short.

1227. *ἀκολαστανεῖτε*] *ἄτακτα πράξετε*. Schol. A pretty thing, if you gods are to run riot.

1228. *ἀκρατέον*] Constr. *ἀκρ.* (*ἐστιν*) *ὑμῖν τῷ κρειπτόνῳ ἐν μέρει*. You have had your day: we in turn have ours.

1232. *μηλόσφ... ἐσχάrais*] Cf. Eurip. Fr. 622, *μηλοσφαγεῖτε δαιμόνων ἐπ' ἐσχάrais*. In Soph. *Oed. Col.* 1495 *βούθυτος* is an epith. of *ἐστία*. The combination of *μηλόσφ.* with *βουθύτοις* may be a confusion intended by the comic poet; but *βούθυτος* would mean 'sacrificial' with little or no emphasis on the particular victim (*βου.*). Compare such expressions as *αἰγείη κυνέη* in Homer.

1233. *κνισῶν τ' ἄγ.*] Cf. *Eg.* 1317, *ἐφ' ὅτῳ κνισῶμεν ἀγνῆς*, and the passage quoted there from Demosthenes.

1234. *ποίοισιν*] She repeats his exact question. It should, however, acc. to Aristophanic usage, be *ὀποίοισιν*: as in *Eg.* 128, *καὶ πῶς*; *Δ. ὅπως*; Meineke reads *οἰοῖσιν*: but it is doubtful whether this is proper Greek for the repetition of a question. The passage in *Plut.* 348, adduced by Meineke, does not support it according to the common punctuation and interpretation.

1237. *αὐτοῖς*] So MS. R., which is surely better than *αὐτούς*. The antecedent to *οἷς* is *ὄρνιθες*, *αὐτοῖς* signifies *ἀνθρώποις*, being the common dative of the agent with a verbal.

μὰ Δι' οὐ τ. Δ.] 'But by Jove not to Jove:' a comical swearing by the very god whom he denies to be one.

1239. *δεινὰς*] Porson reads *δέλσας*: unnecessarily: an epithet for *φρένας* put in an unusually emphatic place is not amiss.

πανώλεθρον] Cf. Aesch. *Ag.* 535, πανώλεθρον αὐτόχθονον πικρῶν ἐθρίσειν δόμον, and v. 525, Τροίαν κατασκάψαντα τοῦ δικηφόρου Διὸς μακέλλῃ. The scholiast also quotes from Sophocles, χρυσῇ μακέλλῃ Ζηνὸς ἐξαναστραφῇ. Aristophanes must have been wonderfully familiar with the writings of all the tragedians, as is abundantly shewn by his adaptations and parodies.

1241. λιγνὺς κ.τ.λ.] 'Fire with smoke shall burn to ashes yourself and your house in Lycimnian flashes.' There is said to have been a play of Euripides, *Lycymnius*, in which some one is struck by lightning. δωμάτων περιπτ. is nearly Euripides' τευχέων περιπτ., *Phoen.* 1357. The word is a favourite of Euripides in several uses.

1243. ἄκουσον κ.τ.λ.] My good friend, don't think to frighten me. I shall return Zeus' fire, and send against him worse enemies than he ever had.

παφλασμάτων] Cf. *Eg.* 919, ἀνὴρ παφλάζει· παῦε.

1244. Λυδὸν ἢ Φ.] A slave who would be frightened. This is parodied from Eur. *Alc.* 675, ὦ παῖ τίν' αὐχεῖς, πότερα Λυδὸν ἢ Φρύγα κακοῖς ἐλαύνειν ἀργυρώνητον σέθεν;

1247. δύμου 'A.] Amphion has not much to do with it; but this is said to be from the *Niobe* of Aeschylus, as also the preceding words. Cf. *Vesp.* 308, where after πόρον is added "Ἑλλας ἱρὸν because it makes up a quotation from Pindar.

1248. ἀετοῖς] Instead of οἰστοῖς or βέλεσιν.

1250. παρδαλᾶς] The porphyryions are represented as thus clad πρὸς τὴν πτέρωσιν αὐτῶν· κυάνεοι γάρ. Schol. This resemblance is not plain; but we hardly know what bird the porphyryion was. A water-bird, and probably a large tall bird, if he is to correspond to 'minaci Porphyryion statu:' cf. below, v. 1252.

1251. πλεῖν ἑξ.] 'more than six hundred.' So in Lat. *plus* is occasionally used without *quam*; the case following it being the same that precedes.

1252. Πορφυρίων] The giant, mentioned in Hor. *Od.* III. 4. 54, who 'gave Zeus quite enough to do.'

1257. ἄποσ.] Cf. above, v. 1032.

1258. εἰράξ π.] The exact derivation of these words separately is uncertain. εἰράξ is used by Homer for 'sideways.' Here the whole force seems to be 'out of the way! begone!'

1260, 1. οἱμοι κ.τ.λ.] 'O dear me! can't you find some younger man to burn to ashes?' No doubt this is said (as Bergler explains) in mockery of the terrors of the thunderbolts of Zeus. Dindorf thinks he is treating Iris as a coquette who is trying to inveigle him. καταθαλοῦν τῷ ἔρωτι. Schol.

1262—66. These should correspond metrically with 1189—95 πύλεμος...περῶν. Meineke adds ἄν before ἔτι in v. 1265 to perfect this correspondence. It does not seem wanted for the sense: μηδὲ πύλεμιν is the proper construction without ἄν.

1265, 6. μηδὲ...καπνύν] Constr. μηδέ τινα βροτὸν (or βροτῶν) πέμπειν ἱερ. καπνὸν θεοῖσι τῇδε. 'We forbid mortals on the plain of earth from sending their sacrificial smoke to the gods this way (through our realm of air).' Or ἱερούμενον might go with δάπεδον, but perhaps not so well.

1269. τὸν κήρυκα...εἰ] A mixed construction of τὸν κ. μὴ νοστήειν and εἰ ὁ κήρυξ μὴ νοστήσει. Cf. note on v. 652.

1271—1460.] The herald returns from earth, and reports that all men are delighted with the cloud-city and mad after bird-life, giving instances of their bird-fancying propensities; that they will shortly be there in crowds, wanting wings. Peisthetaerus sets about preparing feathers for them, with the help of a lazy slave, while the Chorus encourage him and praise the new city. Then three persons come for wings: first a young man who wants to beat his father, who is furnished with wings and sent off as a cock, but recommended to turn his striking and pugnacious propensities to more worthy ends; then Cinesias, a dithyrambic poet, who is ridiculed, but has to wait for his wings; then a sycophant, who after some dialogue, in which his rascality comes out, is finally whipped off.

1272. ὦ τρισμ.] Vulg. ὦ κλεινότατ' ὦ σοφώτατ', with an awkward repetition of σοφώτατε. The Rav. MS. is authority for this τρισμακάριε here instead of in the next line.

γλαφυρώτατε] 'Most polished, elegant, neat,' hence 'subtle, clever.' The Latin comic use of *graphicus* in expressions such as *graphicum furem*, *servum* seems analogous.

1273. ὦ κατ.] Out of breath with his list of epithets he says 'O give the word, help me, urge me on!' 'Suggere verba quibus te extollam.' Dind.

1275. οἱ π. λεῶ] 'the assembled unanimous peoples of the earth.'

1278. φέρεῖ] 2nd pers. mid. 'you win for yourself.'

1280. πρὶν μὲν κ.τ.λ.] Formerly there was a mania for imitating Spartan manners: their long hair, coarse diet, and staves. For Socrates' personal habits cf. *Λύβ.* 835, ὦν ὑπὸ φειδωλίας ἀπεκείρατ' οὐδεὶς πώποτ' οὐδ' ἡλείψατο οὐδ' εἰς βαλανεῖον ἦλθε λουσόμενος. Porson corrected σκυτάλ' ἐφόρουν to ἐσκυταλιοφόρουν, his note is 'ut uno verbo res significetur postulat orationis concinnitas.' The α in σκύταλον, σκυτάλη is short. L. and S. say that it is long here, reading σκυτάλ' ἐφόρουν νῦν δ' for σκ. ἐφ. νυνὶ δ'.

1283. νῦν δ' ὑπ.] Now they change and are all for bird-life; the first thing they do in the morning is to fly ἐπὶ νομόν: a play on the double sense of νόμος law and νομὸς feeding; the Athenian φιλόδικον is pointed out, which the play of the *Wasps* especially satirizes. 'As we birds breakfast on the lawn, so they on law.'

1287. ἐπέτουνθ'] The tense is changed from present (ποιούσιν) to imperfect, to describe that the people were taking to this mode of life at the time when the herald was there.

1288. *κατῆρον*] They flocked down to their law books, as we to our meadows. Something like *λειμώνας* in sense would be the natural word. And in the next line *ἐνέμοντο* keeps up the idea of birds feeding.

1291. *πολλοῖσιν*] Many men had birds' names. The reason or joke of these names or nicknames is now in many cases lost. The lame retail dealer called 'partridge' is (according to the scholiast) mentioned by others. 'To play partridge' is to deceive (see note above on v. 768), and this would suit a cheating dealer. Why Menippus was called 'swallow' may be left open. Opuntius, 'the crow blind of one eye,' is alluded to above, v. 153.

1295. *Φιλοκλέει*] A Philocles is mentioned at v. 282 in connection with the hoopoe. He was a poet (*Vesp.* 462), and not a good one (*Thesm.* 168, *αἰσχρὸς ὢν αἰσχροῦς ποιεῖ*), personally not handsome; and (the scholiast suggests) perhaps *ὀξυκέφαλος καὶ ὀρνιθώδης τὴν κεφαλὴν*. We may take either his lark-like head or his lark-like warbling (ironical), or both, as the reason of his name.

1296. *Λυκούργω*] An orator, perhaps of Egyptian extraction, perhaps long-legged. Chaerephon was a companion of Socrates, known to have been called *νυκτερίς* 'the bat,' which is unscientifically classed here as a bird. Syracosius, a chattering orator, therefore 'a jay.'

1297. *Μειδίας*] A contemptible informer and rascal; like a quail perhaps, as being small and patiently taking the beatings that he got; since he is compared specially to a quail struck on the head by his master. The Athenians used to match quails together, strike their heads with a stick or with the forefinger, and the quail that flinched was considered beaten.

1299. *στυφοκόπου*] 'A striker with a stick (of quails).' Meineke reads *ὑπ' ὀρνυγοκόπου*, considering *ὑπὸ στυφοκ.* a corruption. This is possible, only two letters being different. And the scholiast explains *ὀρνυγοκόπος*, but at the same time says that most copies read *στυφοκόμπου*, where the *μ* is merely a corruption of late Greek writing.

1300—1303. No song was popular that had not in it something about birds' wings or feathers.

1306. *τρ. γαμψωνύχων*] A tragic-sounding hardly translatable periphrasis for 'claws.'

1307. *ἐποίκοις*] 'settlers, colonists:' the prep. *ἐπὶ* denotes the coming 'to' a new land; the *ἐποικος* is then *μέτοικος* (cf. below, v. 1319) as having changed (*μετά*) his abode.

1309. *ἄρρ. κ. κοφ.*] 'hampers and baskets,' the former perhaps the larger.

1310. *ἐμπίπλη*] The scholiast remarks that these imperatives from verbs in *μι* (cf. v. 666, *ἐπιδείκνυ*) are more Attic than those in *θι*.

1315. *τύχη κ.τ.λ.*] Meineke gives this to the Chorus. The correspondence of vv. 1313—1322 with 1325—1334 is thus made more perfect than by giving the line to Peisthetaerus.

1316. *κατέχουσι*] 'prevail,' as rightly explained here by Dindorf. So in *Pac.* 945, *κατέχει πολέμου αἶρα*; and in such phrases as *κληδῶν φήμη κατήχει*. Paley confirms the interpretation in the passage of the *Peace* above quoted, where some commentators go wrong.

1318. *τί γάρ*] 'What advantage does not our city offer to a μέτοικος?' The terms of praise that follow recall in some points Euripides' eulogium on Athens, *Med.* 822—845.

1323. *βλακικῶς*] Addressed to Manes, the slave who is bringing the baskets. The line is a dimeter iambic.

1325. *φερέτω κ.τ.λ.*] The Chorus join with P. in hurrying the slave, and tell P. to quicken his movements by beating.

1332. *μονσίχ' κ.τ.λ.*] The feathers of song-birds (the swan and the nightingale are suggested by the scholiast), of birds of omen (crows, eagles, etc.), and of sea-birds.

1333. *ὅπως*] *ὅρα ὅπως*, 'see that you suit your wings to your man.'

1335. *οὐ τοι*] P. is impatiently hurrying off to beat the servant, when the first new colonist comes, a young reprobate who wants to get rid of his father, being much of the spirit of Pheidippides in the *Clouds*, after his Socratic teaching.

1337. *γενόμαν κ.τ.λ.*] Said to be from a chorus in the *Oenomaus* of Sophocles. Such wishes are common in the lyric strains of tragedy: *e. g.* Eurip. *Hipp.* 732.

1338. *ὡς ἂν ποταθείην*] The optative with *ἂν* after *ὡς*, *ὅπως* is not according to Attic usage. But *ὅπως ἂν ἀπολισθάνοι* stands in Thuc. vii. 65. *ἀμποταθείην* = *ἀναποταθείην* has been ingeniously proposed here by Shilleto.

ἀτρ.] Sc. *ἀλῆς*, which in Homer constantly occurs with this epithet. Meineke puts a lacuna after *ὑπέρ*, thinking *αἰθέρος* or *ἀέρος* has been lost.

1340. *ψευδαγγελῆς εἶν'*] Bentley's *ψευδαγγελήσειν* is very neat: *κακαγγελεῖν* quoted in Demosthenes from a tragic poet supports the verb; no adjective in *-αγγελῆς* is found. *ψευδαγγελῆς* is a doubtful form. Yet the future tense is not quite satisfactory.

1342. *αἰβοῖ*] *οὐ μόνον ἐπὶ σχετλιασμοῦ ἀλλὰ καὶ ἐπὶ ἡδονῆς, ὡς καὶ νῦν*. Schol. Perhaps it is a sort of exclamation of relief at getting away from the cares of earth to bird-land. Cf. above, v. 610. In *Pac.* 1066 it seems a sort of laughing chuckle. For its common use cf. *Ach.* 189, *Eg.* 891, etc.

1343. *ἐρῶ...νόμων*] Thought by the scholiast to be an interpolation.

νόμων] The young man means *νόμων*, 'laws.' In P.'s remark both senses (of *νόμοι* and *νομοί*) may be suggested. See above, on v. 1287.

1347. *μάλιστα*] especially your law or custom which makes it honourable for a young bird to fight with its father. 'Why truly, yes! we esteem it a point of valour in a chicken if he clapper-claws the old cock.' Frere.

1352. πάντ' ἔχειν] He wants to throttle off his old father and have all the property. But stop, says P., though we like to see sons prove their mettle by rough play even at their fathers' cost, we have other laws compelling the young to support the old.

1354. κύρβεισιν] 'pillars.' The κύρβις was a triangular pyramid, turning on a pivot, with the laws written on its sides. Another term for similar statute-pillars was ἄξων; but acc. to some the κύρβις was triangular, the ἄξων square. Storks were said to be remarkable for filial affection. Aristotle mentions this of them and of bee-eaters: *περὶ μὲν οὖν τῶν πελαργῶν ὅτι ἀντεκτρέφονται θρυλεῖται παρὰ πολλοῖς· φασὶ δὲ τίνας καὶ τοὺς μέροπας αὐτὸ τοῦτο ποιεῖν, καὶ ἀντεκτρέφεσθαι ὑπὸ τῶν ἐκγόνων, οὐ μόνον γηράσκοντας ἀλλὰ καὶ εὐθὺς ὅταν οἰοί τ' ὥσι· τὸν δὲ πατέρα καὶ τὴν μητέρα μένειν ἔνδον.* *H. A.* IX. 13. 1.

1358. ἀπέλυσσα κ.τ.λ.] 'A pretty thing then I have made of it by coming here.' The *ἀν*, retained by Dindorf, is not very suitable to the sense: 'A pretty thing I should have made of it.' *τᾶρα* might easily become *τάρ*, *ἀν* before *νῆ* by a copyist's error.

1359. καὶ] 'even.' So far from getting rid of my father I must keep him as well as myself.

1360. οὐδέν γ'] Dindorf supplies *βοσκητέον*, 'you need not support him.' Perhaps *ἀπέλυσσας* is rather to be supplied. The young man means by *ἀπέλυσσα*, 'I have made a pretty mess of it.' P. answers: 'No you have not: for as you came in friendly simplicity, we'll feather you as an orphan bird; you shall fend for yourself, without your father, live and let live.'

1361. ἰρφανόν] Frere observes that the sons of citizens slain were publicly presented with a suit of armour. The young fellow had come to be made a cock, because young cocks maltreat their fathers (cf. *Nub.* 1426); and he is now furnished with a cock's wings, crest and spur, but told to leave his father alone and turn his fighting propensities to better account. The wings, spur and crest seem to represent shield, sword and helmet.

1369. τὰπὶ Θράκης] Where important military operations were going on. Those mentioned by Thuc. VII. 9 were at this time.

1373. ἀναπέτομαι] Cinesias, a dithyrambic poet, comes in; who is often ridiculed by Aristophanes. He was a Theban, of light slender person (cf. *Ran.* 1437). The clouds are naturally the happy hunting grounds of dithyrambists (cf. *Nub.* 333, *Pac.* 829); therefore Cinesias wants wings to pursue his art the better.

1374. πέτομαι κ.τ.λ.] Connect this line with v. 1376, 'I fly now to one, now to another path of song, with fearless mind and body following some new course.' Supply *ὁδὸν* to *ρέαν*. Meineke with Hermann reads *φρενὸς ὁμματι γενεάν*. It is not intended to be much other than nonsense any way.

1375. τοῦτ' κ.τ.λ.] This creature wants a whole cargo of wings, because of his *ἀναπέτομαι*, *πτερύγεσσι*, *πέτομαι*.

1378. φιλόρινον] 'light as linden wood,' or 'pale.' Another explanation (from Athenaeus) is that Cinesias wore a kind of stays of linden wood.

1379. τί δαῖρον] 'Why come you circling hither with limping foot?' Perhaps Cinesias was really lame.

1385. ἀεροδονήτους...ἀν.] 'air tossed and snow-beaten preludes.' So in *Luc.* 829 the dithyrambists' souls, ξοιλέγοντ' ἀναβόλᾳ ποτῶμεναι τὰς εὐδαιεραιθερινήτους τινάς.

1387. κρέματα...ἢ τέχνη] Cf. *Nub.* 331, πλείστους αὐται (νεφέλαι) βίσκουνσι σοφιστὰς κυκλίων τε χορῶν ἁσματοκάμπτας ἄνδρας μετεωροφένakas. Note the force of μὲν οὖν, 'Nay our whole art hangs upon the clouds.' These particles convey more than a simple assent.

1388. τῶν δ.] All the most brilliant dithyrambic inspirations are misty, murky, dark-gleaming, high-flown things from the clouds. A specimen is to be forced on P., which he in vain declines.

1393. εἶδωλα] Apparently in apposition to ἄερα and governed by δέειμι.

1395. ὥπ] 'easy there!' Cf. *Ran.* 180, ὥπ παραβαλοῦ. It is a rowing term, κέλυσμα καταπαῶν τὴν κωπηλασίαν.

1396. ἀλαδρόμην] Equally nonsense, however derived; as the scholiast saw. Meineke reads ἀλάδε δρόμον, 'bounding on my course seawards.'

1397. καταπαύσω] P. here gets behind him with a pair of wings to give him a flap, which comes just as he has got to the end of v. 1400.

1401. χαρίεντά γ'] 'A pretty and neat joke indeed!' this he says surprised and half-offended. P. rejoins, 'Why you like to be wing-wafted, don't you?' referring to his words at v. 1390. Then Cinesias standing on his dignity says, 'What! these jokes played on me, the dithyrambic poet whom all the tribes fight for the honour of possessing?'

1405. βούλει κ.τ.λ.] 'Would you like them to stay with us and instruct a bird chorus, one of the Cecropian tribe, for Leotrophides?' Leotrophides is said by the scholiast to have been thin and slender like Cinesias, and to have been of the Cecropian tribe. Some think we should read κερκωπίδα φυλὴν, 'a long-tailed chorus,' with a punning allusion to the Cecropian tribe. Kock proposes *Κρεκοπίδα* from the bird κρέξ with a pun on *Κεκοπίδα*. κέρκος is, he says, not Attic for a bird's tail, though Aristotle uses it. Some pun in the word there is no doubt: but what it is we cannot be sure. It is not very clear what Leotrophides has to do with it; perhaps he was a dithyrambic poet. The general sense seems: If you must teach a chorus, we can find you here a chorus of birds whose notes will suit your flighty style.

1407. δῆλος εἶ] Sc. καταγελῶν. Cinesias, however, refuses to go till he gets his wings, but the entry of the informer claims P.'s attention.

1410. ὄρνιθες τίνες] The scholiast quotes from Alcaeus: ὄρνιθες τίνες εἶδε; ὡς εἰαν ᾧ γὰρ ἀπὸ περάτων ἦλθον, πανέλοπες ποικιλίδεροι τανυσίπτεροι. Dindorf and Meineke, for no apparent reason, edit ὄρνιθές

τινες. The interrogative seems better. The first thing that strikes the informer is that the birds 'have nothing' that he can get out of them by his trade.

1413. *τουτὶ τ. κ.*] 'This troublesome task' of serving out wings is no slight one. *ἐξεγρήγορεν*, 'rises up, presents itself.'

1415. *μάλ' αὖθις*] 'Again I say;' calling the swallow's attention again.

1416. *ἐς θοῖμάτιον*] He must be calling for the swallow because he wants the warmth of spring, if we may judge from his thin, threadbare cloak; and indeed he needs a spring of many swallow warmth, not only that which one swallow makes (*μία χελιδὼν ἔαρ οὐ ποιεῖ*). Also his coat was in strips and many-coloured patches.

1418. *τίς*] He now comes within hail of P., and pompously makes his demand.

1421. *εὐθὺ Πελλήνης*] 'Straight off for Pellene,' famous for flannel stuffs, which were given as prizes in the games there. Pindar mentions this in *Ol.* IX. 146, *ψυχρὰν ὁπότε εὐδιανὸν φάρμακον αὐρὰν Πελλάνῃ φέρε*.

1422. *κλητῆρ ν.*] 'A summoner for the islands;' one who summons islanders to trial, on false, trivial charges (*συκοφάντης, πραγματοδότης*). P. pretends at first to admire his trade, and draws him on to explain his whole system of rascality, venturing to suggest that there might be honester callings.

1426. *ὑπὸ πτ.*] 'How will you summon more cleverly for having wings? Well, I shall not; but I shall get to my destination and back more safely and expeditiously.' *μὰ Δι'* ἄλλὰ is perhaps a more direct answer to *ὑπὸ πτερόγων τι* as it is in Bekker's text. But *τί προσκ.* is almost equivalent to *οὐδὲν προσκ.*

1429. *ἀνθ' ἔρματος*] It was believed that cranes ballasted themselves with stones. So Virgil, *Georg.* IV. 195, says of bees 'saepe lapillos, ut cymbae instabiles fluctu jactante saburram, tollunt; his sese per inania nubila librant.' Cf. above, v. 1137.

1431. *νεανίας ὦν*] 'a fine able young fellow like you:' so below, *ἄνδρα τοσουτονί*, 'a man of your inches.'

1432. *τί πάθω;*] 'what am I to do?' *σκάπτειν* represents hard bodily work. The steward's excuse (*S. Luke xvi.*) *σκάπτειν οὐκ ἰσχύω* will occur to all.

1436. *ὦ δαιμόνιε*] The informer gets impatient, but P. goes on to puzzle him with assurances that he is in a certain way winging, feathering, or inciting him for a better employment. This sense of *πτεροῦσθαι* was evidently common at Athens. Cf. note on *Ach.* 988.

1438. *λόγοις ἀναπτ.*] The Homeric *ἔπεα πτερόεντα* is recalled by this association of words and wings, though the sense seems quite different, the older poet's idea being that the thought embodied in a word took wings and flew away when once past the 'door of the lips' (*ἔρκος ὁδόντων*); whereas this new fashionable use of *πτεροῦσθαι, πειροτῆσθαι* was that words had a raising, buoying force.

1441. *μειρακίους*] Meineke alters this to *φυλέταις*, because old men in the barbers' shops would be more likely to be talking to old cronies than to young men. The same objection had occurred to Dindorf, but he ends by supposing that some young men might chance to be there. M.'s change seems an improvement; and *μειρακίους* with *μειράκιον* in the next line is awkward; but it is not easy to see how the better reading could have been corrupted into the worse.

1442. *Διτρέφης*] A wealthy man, raised to be phylarch and hip-parch: cf. above, v. 799. The horsey mania was prevalent at Athens, as is shewn in the play of the *Clouds* in the case of Phidippides.

1444. *ὁ δέ τις*] Another father says that his son is all on the wing and flutter for tragedy.

1446—50. *λόγοισι...νόμιμον*] The informer hardly understands P.'s explanation of this metaphorical *πτέρωσις*; but when he comes to the plain question of changing his trade, he says downright *οὐ βούλομαι*.

1451. *τὸ γένος οὐ κ.*] A curious instance of pride in an unworthy calling is given by Hunter in his *Annals of Rural Bengal*, p. 72, where a Thug defends his murdering trade: 'I am a Thug of the royal records; I and my fathers have been Thugs for twenty generations; I have always followed the trade of my ancestors.'

1455. *καλεσάμενος κ.τ.λ.*] Having served the summons on them to come to Athens and be tried, and then having laid charges against them at Athens (*ἐγκεκληκὼς ἐνθαδὶ*) the informer would fly back again there (to the island) and seize the property of the victim as confiscate, he being condemned before he had had time to come to Athens for trial.

1456. *κᾶτ' αὖ*] Dobree followed by Meineke reads *κατ' αὖ π., i. e. καταπέτωμαι αὖ*. Dindorf says 'alterum *κᾶτα* redundat, ut saepius.' The *καὶ* with *εἶτα* is often redundant or hardly translatable; the *εἶτα* must have its proper force. 'Having summoned the foreigner and then having accused him here at home, I then whisk back to his place.'

1457. *ὠφλήκη*] Give full force to the tense, 'that he may already have been cast in the suit.'

1459. *ὁ μὲν κ.τ.λ.*] 'While he is sailing hither, you are flying to his place.'

1461. *βέμβικος*] 'a whipping-top:' the word at once gives a chance for P. to produce a double whip, such as is said to have been used in Corcyra to keep in order that turbulent people; with which he makes the informer spin off in double-quick time.

1467. *ἀπολ.*] *ἀποχωρήσεις* Schol., but one of the derivations that follow seems of no value: *ἐς Λιβύην ἀποφθερεῖ*. Nor is any that the lexicons give satisfactory.

1468. *στρεψοδ.*] 'Pettifoggicorascalities,' Frere. With the driving off of this fellow ends this scene. P. and the attendant remove the feathers, and the Chorus sing an interlude.

1470—1493.] The strophe is a fanciful description of Cleonymus the coward as a strange tree, that shot forth and bore a certain kind of

fruit in spring, but in rough weather shed its shield-like leaves. The antistrophe a mysterious account of a place (some well-known tavern, whence it was not safe to return at dusk, for the heroes with whom you had been feasting turned footpads and robbed you.

1473. δένδρον] Cleonymus was tall.

1474. καρδίας ἀπ.] Cardia was the name of a town in Thrace; but this is to mean also that Cleonymus had no heart, was a coward.

1478. ἥρος] In fine spring weather, *i.e.* time of peace: opposed to χειμῶνος wintry time of war.

1479. συκοφαντεῖ] By its derivation this almost means 'bears figs.' Cleonymus acted as an informer; and flourished as such in favourable times. Aristophanes is constantly punning on σύκον, συκοφαντεῖν.

1481. ἀσπίδας] 'its broad leaves;' but with reference to Cleonymus throwing away his shield.

1482. πρὸς αὐτῷ τ. σ.] 'Close upon the realms of darkness in a dreary wilderness lacking candle-light,' λυχνῶν ἐρ. is a parody on the common phrase Σκυθῶν ἐρημία. All this is to define comically the locality, as above was καρδίας ἀπ.

1485. ἥρωσιν] Such as Orestes, who were harmless till the night came. Cf. *Ach.* 1166 for Orestes.

1492. πληγείς] It was believed that those who met with a hero or demigod after dark might be stricken with palsy or some harm. Here, of course, it means that the robber Orestes would strike them down and strip them.

1494—1551.] The effect of the new bird-city on men having been shewn, that on the gods is now the subject of a scene, in which Prometheus comes to betray their weakness, and tells how they being starved out are going to send an embassy to treat for conditions. He advises Peisthetaerus to stipulate for the Birds having the sovereignty and for Basilea as his own wife.

1494. οἱμοι] Prometheus is in great fear, and muffled up, lest Zeus may see him.

1498. πηνίκ'] He asks the exact time, perhaps to know how the clouds are, whether Zeus is likely to see him, as he asks below 'what Zeus is doing.'

1500. βουλευτός] The time described by Milton, 'what time the laboured ox in his loose traces from the furrow came.'

1501. τί γὰρ κ.τ.λ.] What kind of weather is it? clear or cloudy?

1503. οὕτω] 'Then, if that be so.' He somehow interprets P.'s οἴμωξε μεγάλη as an answer that it was cloudy; or P. makes some threatening gesture, which moves him to say, 'Oh! well, if you come to that, I will unveil.'

1508. σκιάδειον] There is something ludicrous in his hiding himself from the divine eye by a parasol. A parasol was carried behind the κανηφόρος in processions.

1514. ἀπόλωλιν...ἀπώλετο] 'Zeus is gone, undone. About what time did he die?' P. seems to take ἀπόλωλιν most literally, and coolly asks the time of Zeus' demise. The phrase πηνίκε' ἄττα only occurs here, and is quoted by Harpocration as used again by Aristophanes. It may not be strictly correct thus to join ἄττα with an adverb, but it does not seem unnatural as a colloquialism. ποί' ἄττα 'what sort of things' is good Greek, and the transition to πηνίκε' ἄττα 'at what sort of time, about when' is not so very difficult.

1519. Θεσμοφορίους] There was a fast on one of the five days of the Thesmophoria. Cf. *Thesm.* 949, 984.

1520. βάρβαροι] As there were barbarian tribes further up inland and northwards, reckoning from Greece, so barbarian gods are imagined ἀνωθεν.

1521. κερκίγες] 'gibbering' as Triballus does presently. εἰς τὴν ἀσάφειαν τῆς φωνῆς αὐτῶν. Schol.

1523. τὰμπόρι' ἄν.] Demosthenes describes the opposite (*Olynth.* II.) κεκλεισμένων τῶν ἐμπορίων διὰ τὸν πόλεμον.

1524. εἰσάγοιτο] Incorrect sequence of tense after φασί, παρέξει. Cf. *Ran.* 24, τοῦτον δ' ὄχῳ ἵνα μὴ ταλαιπωροῖτο. This last is explained generally by saying that a past intention is implied, which accounts for ἵνα with optative. We can hardly apply this in the present passage.

1526. οὐ γὰρ κ.τ.λ.] 'Of course there must be barbarian gods: else how would Execestides the foreigner find a tutelary family god?' Every true Athenian was bound to prove his descent and to have an Ἀπόλλων πατρώος. Execestides, whom we have twice before in this play (v. 11 and 764) seen noted as of foreign extraction, must get his πατρώος from foreign gods.

1529. Τριβαλλοί] A real name of a Thracian tribe. Thuc. II. 96.

1530. τοῦπιτρ.] The imprecation ἐπιτριβείης comes from their name.

1536. βασιλειαν] Proparoxytone, last *a* short (see next line), 'queen.' βασιλεία, 'kingdom.'

1538. ταμειύει] Basilea, a daughter of Zeus according to some, keeps the key of the lightning closet and everything else. For ταμειύει some editions and MS. Rav. κεραμεύει 'manufactures.' This trenches on the work of Vulcan, and I cannot with Dindorf think κεραμεύει 'festivus.' Nor does it suit the other things that follow.

1541. λοιδορίαν] Probably to represent ῥητορικὴν, of which it was a large part. First are mentioned generally blessings, wise policy, law, order; then things that touch Athens especially: docks, rhetorical invective, paymaster and fees—over all which Basilea is supreme.

κωλαγρέτην] Cf. *Vesp.* 724. She is ταμίας over the κωλαγρέτης. It would have been more simple to call her a female κωλαγρέτης.

1545. ἄνθ. εὖνους] As was shewn by his giving fire to men. Aeschylus speaks of Prometheus' φιλόανθρωπος τρόπος, *Pr. Vinc.* 11, 28.

1546. ἀπανθρακίζομεν] He comically mentions one of the smallest

everyday uses of fire. In tragedy it is said more loftily παντέχων πυρὸς σέλας θνητοῖσι κλέψις ὥπασεν. Baking on the charcoal, esp. small fish, was a favourite practice: cf. *Ach.* 670, *Vesp.* 1127 for ἐπανθρακίδες.

1547. μισῶ] Cf. Aesch. *Pr. Vinc.* 974, ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεοῦς. In the next line θεομισῆς includes both act. and pass. meaning; but Prometheus takes it only in the active sense.

1549. Τίμων] 'A very Timon,' hating my brother gods as he did his brother men.

1552. δίφρον] A chair also was carried behind the κανηφόρος.

1553—1564.] A mysterious description by the Chorus of another wonder that they have seen: a lake where Socrates acts as guide of the souls: to which Pisander came to seek his soul or spirit, and after a curious sacrifice only brought up the spirit of the pallid Chaerephon. Wieland thinks that this strophe refers to some remarkable occurrence of which we know nothing. It certainly is rather pointless as a whole.

1553. Σκιάποσιω] The habitat of this Shadow-foot tribe is placed by some in Libya. The lake of the great unwashed naturally has Socrates for ψυχαγωγός.

1556. Πείσανδρος] Like another Ulysses he came to call up and see a spirit, viz. his own, which as a coward he had lost. Cf. *Pac.* 396, *Lys.* 490.

1559. κάμηλον] In place of the sheep that Ulysses sacrificed (*Od.* XI. 35) he slew a camel as 'a sort of lamb.'

1561. ἀπηλθε] 'Withdrew,' as Ulysses did, and sat some way off: *Od.* XI. 49, 82.

1562. ἀνῆλθ' Up came by way of ghost the pale Chaerephon; for whose appearance cf. *Nub.* 504, *Vesp.* 1412.

1563. λαῖμα] A doubtful word, where there seems no necessity for any pun, as L. and S. suggest, on λαιμός. Meineke follows Bentley and reads λαῖγμα, said to be πέμματα ἱερὰ, ἀπάργματα. In the *Odyssey* the ghosts come up after the blood; and this seems to be meant here too. Might we not conjecture τὸδ' αἶμα or τὸ γ' αἶμα?

1564. Χαιρεφῶν ἡ ν.] Cf. above, v. 1296.

1565—1693.] The embassy of which Prometheus had spoken now comes: Poseidon, Hercules, and a barbarous Triballian god. Poseidon has much ado to keep his colleagues in order. They find Peisthetaerus engaged in preparing for a feast. Poseidon declares the wish of the gods for peace. Peisthetaerus says that the birds must have the sovereignty; to which terms Hercules consents, bribed by the offer of a supper; so does Triballus; and even Poseidon is made to see what a help the birds might be to the gods. P. then stipulates for the hand of Basilea, which Poseidon is for refusing, but Hercules is won over. Triballus votes with him, and so Poseidon has to give in, and they go to heaven to fetch the bride. The whole scene seems intended to shew how, in a political matter, two blockheads, cunningly worked upon by a clever opponent, may outvote the wiser one and spoil the whole negotiation.

1567. οὗτος] To Triballus, who wears his mantle awkwardly. The scholiast says ὡς περ οἱ Θράκες.

1569. Λαισποδίας] There was a man of the name, Thuc. vi. 105; but there is allusion to λαῖος, because he wore his cloak on the left side: also the word seems to be abusive in other ways.

1570. δημοκρατία] A complaint of what democracy is bringing them to, which, though in Poseidon's mouth, about expresses the poet's feeling about the state of things at Athens. Cf. *Ach.* 598—606, for his disgust at those elected to offices of state.

1572. ἔξεις ἄ.] Triballus roughly refuses to be put right: so Poseidon gives him up, and turns to Hercules, who would treat their enemies as he did the serpents.

1578. διπλ. μᾶλλον κ.τ.λ.] 'All's one for that. I'd like to throttle him.' No logic of course is to be sought in Hercules' reasoning.

1579. τυρόκνηστιν κ.τ.λ.] They approach P., who is giving these orders to attendants.

1581. τὸν ἄνδρα κ.τ.λ.] Poseidon opens his message with due form, heedless of the by-play between P. and Hercules. P. says nothing to Poseidon till v. 1596.

1582. ἐπικνῶ] 1st sing. pres. act. Cf. v. 533, ἐπικνῶσιν. It seems, however, to be said hardly to Poseidon, unless as a sort of 'Oh, I'm busy; I can't attend to you.' The scholiasts took it to be imperat. middle, addressed to the servant, explaining it by ἐπίτριβε, or else they read ἐπικνη = ἐπικναε.

1584. ἐπαν. τοῖς δ. ὀρνέοις] A mimicry of Athenian terms, 'rising up against the democracy' being a great crime. For this certain birds 'were adjudged criminals (ἔδοξαν ἀδικεῖν),' and therefore killed, and to be eaten.

1586. ὦ χαῖρ'] Only now seeing, or pretending to see, Hercules. And upon Poseidon's continuing he goes back to his cooking.

1590. καὶ μὲν...πρέπει] Hercules is often brought on as a glutton to raise a laugh. He appreciates the fact that the flesh of birds should be served with plenty of oil, λιπάρ' εἶναι πρέπει; and says this οἰκείως τῇ γαστριμαργίᾳ. Schol.

1593. τέλμασιν] 'pools' or 'tanks.' Plato (*Phaedo*, 109 B) speaks of περὶ τέλμα μύρμηκας ἢ βατράχους.

1594. ἀλκωνίδας ἡμ.] 'halcyon days' when (as Milton says) 'birds of calm sit brooding on the charmed wave.' Cf. Theocr. VII. 57.

1596. οὔτε...νῦν τε] This sequence οὔτε...τε is common, esp. in Thucydides; the negation of the first followed by the affirmation of the second. It is almost unavoidable to translate by 'not.....but.'

1598. ἀλλὰ νῦν] 'even now, now at least if not before.'

1601. κἂν δ.] 'And if we make peace on these terms I invite the ambassadors.' κἂν for καὶ is Seager's correction, removing the full stop after διαλλαττώμεθα. The common text would be 'and let us make

peace;’ rather an abrupt use of the subj. mood in such a clause. Then ἐπὶ τοῖσδε is to be taken with what follows.

1603. ἐμοί] Hercules is won easily by promise of a dinner. Aristophanes takes credit to himself (*Vesp.* 60, *Pac.* 741) for not bringing on a hungry Hercules. When he does so, as here and in the *Frogs*, he is probably laughing at Euripides.

1606. ἄλλῃθες] Say you so? do you really take it in that way? *i.e.* do you suppose that the recovery of power by the birds will hurt the gods? Why, it will be the very best thing for them.

1611. τὸν κ. καὶ τὸν Δία] Men would, he supposes, couple a bird with a god in their oaths; and the bird will be better able than the god is now to look after the offender.

1615. ναβαισατρεῦ] Meant to include *ναὶ* or *νῆ* by way of assent; but of course it is partly unintelligible gibberish, as below vv. 1628, 1678. Cf. *Ach.* 100. The next line ὀράς; ἐπαινεῖ shews that it is to sound like assent: if so, of course *ναὶ* is *ναί*. Since I wrote this, a friend suggests that in *βαισατρεῦ* lurks some Thracian name of a deity, probably of the Triballian. Thus he would swear by himself, as did Poseidon above.

1620. μενετοὶ θ.] ‘The gods can wait, are long-suffering.’ To μάποδιδῶ (μὴ ἀποδ.) carry on the *έάν*.

μισητία] ‘In his greed, through greediness.’ Dindorf, however, reading *μισητίαν*, explains it as ἀφθόνως ‘abundantly,’ the accusative being taken to mean ‘usque ad nauseam.’

1622. διαριθμῶν] When such a man is like the king ‘in the counting-house, counting out his money,’ a kite is to come and peck up the money due, or to take the worth of it in his clothes.

1628. οἰμῶζειν δοκεῖ] ‘Do you want to come to utter grief?’ threatening him. He ought simply to have asked him δοκεῖ σοι συνθέσθαι; as the scholiast says, but strong language and threatening gesture are used as most effective on a barbarian. The reply perhaps was a retorted threat ‘I will beat you’ (σοῦ...βακτηρίῳ κρούσω).

1631. οὔτος] To Peisthetaerus. The last few lines have been between the three ambassadors.

1632. οὐ’ μνήσθην] ‘which I now remember.’

1634. Βασίλειαν] As she kept the lightnings, etc., her being given up seems to have struck Poseidon as quite different from a nominal sovereignty being conceded; so he says, ‘You don’t really want peace, when you make such an unreasonable demand as that.’

1636. ὀλίγον μοι μέλει] Cf. *Eg.* 1195, ὀλίγον μοι μέλει, ἐκείνοι γὰρ εἰς ἐμ’ ἔρχονται. So P. here affects indifference, and turns to his cooking again, by which πάλιν ἐρεθίζει τὸν Ἡρακλέα. Schol.

1638. ἀνθρώπων] So to Dionysus in *Ran.* 1472, τί δέδρακας ὦ μαρῶτατ’ ἀνθρώπων; There is a comical forgetfulness of the non-humanity of the gods. So below we have ἦν ἀποθάνῃ ὁ Ζεύς.

1641. $\psi\acute{\upsilon}\rho\acute{\iota}$] ω αἰζυρέ. You are being deceived and ruining yourself, giving away your own heritage.

1647. $\delta\epsilon\upsilon\rho$] He takes Hercules apart from his uncle Poseidon.

1648. διαβάλλεται] Cf. Plat. *Phaedr.* 255 A, ἐὰν ἄρα καὶ ἐν τῷ πρόσθεν διαβεβλημένος ᾦ, 'if he have been deceived.' Here the middle voice is active in sense, 'your uncle is deceiving you;' you cannot give up what will never come to you in any case, you being illegitimate.

1652. ξ . γυναικός] Of Alcmena, not of Juno the lawful wife.

1653. ἐπικληρον] An ἐπικλ. was a daughter sole heiress to her father, and therefore, of course, without legitimate brothers. As for Vulcan, Dindorf says 'Jupiter ipse repudiaverat.' Any way he is not to count. The argument of P. seems to assume the fact that Athena was ἐπικληρος, perhaps, as the scholiast says, in compliment to her as patroness of Athens.

1655. τί δ', ἦν κ.τ.λ.] But yet Zeus may give me the property on his death-bed, as bastard's portion. No, the law will not allow it, says P.; and then Poseidon, as next of kin, will claim to inherit. The scholiast says there was a limit (five minae) to the amount that could be given to a bastard.

1657. ἐπαίρει] 'Lifts you, buoys you up by this hope,' and incites you to reject peace. Cf. *Λυβ.* 42, ἦτις με γῆμαι 'πῆρε τὴν σὴν μητέρα.

1658. ἀνθέξεται σου κ.τ.λ.] Dindorf makes σου depend on ἀντί in ἀνθέξ., 'he will seize or claim against you.' But numerous passages shew that ἀντέχεσθαι (like ἀντιλαμβάνεσθαι) with genitive means 'to cling to, fasten on to, lay hold of.' The fact is the ἀντί gives the notion 'close against, on the face of.' σου is governed by the whole meaning of the verb 'will claim from you.'

1661. νόθῳ κ.τ.λ.] Solon's law is divided into three lines, not proper iambics. The infinitives εἶναι, μετεῖναι depend on δέδοκται or some such word.

1666. τοῖς ἐγγ.] 'The next of kin take their share of the property,' which would here be the brother of Zeus.

1669. φράτερας] Every Athenian citizen on coming of age was enrolled in a φράτρα or clan.

1671. αἰκίαν βλ.] 'Looking assault and battery,' as βλ. νάπυ, etc.

1672. καταστήσω...παρέξω] To avoid the asyndeton M. reads καταστήσας.

1673. ὁ γάλα] Cf. *Vesp.* 508 for this proverbial delicacy. The birds should certainly be able to give it.

1677. πᾶν τὸ π.] The barbarian has the decisive vote, and what he says now seems to approach nearer to Greek than his former utterances. It seems to be καλὴν κόρην καὶ μεγάλην βασιλείαν ὄρμισι παραδίδωμι.

1681. βαβράζει γ'] Nothing could be made out of vulg. βαδίζειν. It has been variously corrected: βαβάζει γ', τιτυβίζει γ', βαύζει γ'. Some word meaning 'chatters, twitters' is wanted. 'He does not say we are

to give it up, except so far as chattering like a swallow means that.' Cf. *Eg.* 185, *μῶν ἐκ καλῶν εἰ κάγαθῶν*; A. *μὰ τοὺς θεοὺς, εἰ μὴ 'κ πονηρῶν γ'.*

1682. οὐκοῦν κ.τ.λ.] 'Well, he says that you are to give it up to the swallows, *i.e.* the birds,' and therefore he may well speak in swallow language. This seems to be the connection and argument.

1685. σὺ] Peisthetaerus.

1688. οὐτοὶ] The birds who had been put to death for rebellion.

1689. βούλεσθε κ.τ.λ.] Hercules makes a kind offer to stay and be cook, which Poseidon sternly negatives.

1691. τὰ κρέα:] Most MSS. have σὺ τὰ κρέα. Some omit τὰ rather than σὺ. And perhaps the pronoun is rather wanted. 'What! *you* stay here and roost! you greedy glutton!'

1692. διετέθην] 'I should have been in good case, should have enjoyed myself,' spoken rather to the audience than to Poseidon. The passive *διατεθῆναι* = *διακεῖσθαι*. There is, however, a neatness in Meineke's (Hamaker's) *διετίθην*, 'I should have disposed of it, managed it, well,' by which Hercules means that he would eat the meat.

1694—1705.] While the last scene is preparing, the Chorus indulge in another fanciful description of wonders in an unknown land; ridiculing the professors of rhetoric, who reap their harvest with their tongues.

1694. Φαναῖσι] Phanae was a promontory and port of Chios (Thuc. viii. 24); but there is reference to *φαίνειν* 'to inform,' a pun of which Ar. never tires.

1695. πρὸς τῇ Κλεψύδρῃ] 'By the ebbing well,' which was in the acropolis at Athens. At the same time *κλ.* means the water-clock by which speakers were timed.

ἐγγλωττογαστῶρων] As *χειρογαστῶρ* is one whose hands feed him, so *ἐγγλ.* is one whose tongue does so.

1697. οἱ κ.τ.λ.] 'Whose sowing, reaping, vintage, and fig-gathering is all by their tongues.' *συκ.* with reference to *συκοφαντία*.

1701. Γοργαίῃ] Gorgias the Leontine was the well-known rhetorician who gives the name to a dialogue of Plato. Philippus was a *ῥήτωρ λαλός*. In *Vesp.* 421 Philippus is called *ὁ Γοργίου*: perhaps as a pupil of Gorgias, Gorgias' son in the art of rhetoric.

1705. ἡ γλ. χ. τ.] The tongue was cut and severed from the rest of the victim; cf. *Pac.* 1060. This custom is here described as derived from these glib-tongued gentlemen. From the fact that their tongue is their most profitable member, in Attica special honour is paid to the tongue even in sacrifices.

1706—66.] The play ends with a bridal festival, much as do the *Acharnians* and the *Peace*. A messenger announces the approach of Peisthetaerus in splendour, the Chorus sing a sort of epithalamium, and they all retire in joyful procession.

1706. μείζω λ.] sc. *πράττοντες ἀγαθά*, 'ye that prosper beyond

what words can tell.' The messenger speaks after the manner of a tragic ἄγγελος.

1709. προσέρχεται κ.τ.λ.] The order is προσ. χρυσαυγῇ δόμῳ οἶος οὐδὲ ἀστήρ παμφαῆς ἰδεῖν ἔλαμψε, according to Dindorf. And indeed ἔλαμψε χρ. δόμῳ is hardly sense; but the Latin version in Bekker's edition translates it 'fulsit in auro, splendente domo.' Peisthetaerus comes to his golden-gleaming palace himself a bright star. Meineke reads οὐδὲ...οὐδ' in vv. 1709, 1711: 'not even...nor yet.' With οὐτε...οὐθ', 'neither...nor,' the construction would have been complete at σέλας, or at ἐξέλαμψε, and τοιοῦτον is then superfluous; 'he comes shining as neither star ever shone, nor sun.' And οἶον may be exclamatory, 'how, see how he comes!' The common reading gives οἶον δ' ἔρχεται. The Rav. MS. ἔνδον, which Dindorf in his note prefers. With Meineke's reading it is of course 'nor does the sun shine so as he (does who) comes,' τοιοῦτον οἶον.

1713. οὐ φάτον λ.] 'unutterable in words;' Milton's 'unexpressive.'

1715. δσμῆ...θέαμα] Purposely confused metaphor: cf. Aesch. *Prom. Vinct.* 115, τίς ὁδμὰ προσέπτα μ' ἀφεγγής; Arist. may be meaning a parody on this or other tragic passages with his 'fragrance undefined that penetrates the depth of heaven's concave, a beauteous sight.'

1717. αἶραι δ.] Order of constr. αἶραι διαψ. πλ. κ. θ. 'the gentle breezes waft away the wreath of smoke that rises from the incense.'

1720. ἀναγε κ.τ.λ.] A request preparatory to their dance. Athenaeus LXIV. p. 662 says ὅταν δὲ κατὰ μέσην τὴν ὄρχηστραν γένωνται ἐπιστρέφουσιν εἰς τὸ θέατρον λέγοντες· ἀνάγετε, εὐρυχωρίαν ποιεῖτε τῷ θέῳ. The whole phrase seems merely to be an order to the dancers to arrange themselves properly, 'lead up, stand apart, range up, clear the way.' In *Vesp.* 1326, Philocleon comes in with ἀνεχε πάρεχε, where there is a supposed allusion to Eur. *Troad.* 308, *Cycl.* 302.

1724. φεῦ] In admiration: 'Oh! what beauty of youthful prime!' As far as v. 1730, the anapaests are an introduction to a bridal song, of which Frere says that it is 'a town epithalamium such as we may suppose to have been composed and perpetrated in honour of the nuptials of the more noble and wealthy families in Athens. The vulgar town poet is anxious to exhibit his education by imitating and borrowing passages from the most approved lyrical poets, but at the same time reduces all their imagery and expressions to the natural level of his own dulness; thus maintaining a balance of the ludicrous and sublime.'

1731. Ἥρα κ.τ.λ.] V. 1731—36 answered by 1737—1742. Such a bridal as this was that of Zeus and Hera, favoured by Love.

1732. ἡλιβάτων] ὑψηλῶν, ἀβάτων. Schol.

1737. ἀμφιθαλής] 'supremely blest:' of persons it is 'having both parents alive.' It is applied to the gods in Aesch. *Choeph.* 394.

1740. πάροχος] Riding in the same chariot, as bridesman (παρά-νυμφος).

1743. ἐχάρην κ.τ.λ.] P. thanks them for the song, and calls upon

them to praise the rumblings and thunder of Jove; perhaps some new theatrical thunder got up for the occasion.

1750. χθόνια β.] 'deep rumbling, subterraneous thunders,' the βροντήματα χθόνια of Aesch. *Prom. Vinct.* 993, as well as those above that come with rain, ομβροφόροι. These all belong to Peisthetaerus now, through his wife Basilea. ὅδε, Peisthetaerus.

1752. διὰ σέ] 'through you,' i.e. the ἔγχος πυρφόρον, lightning, etc. But P. has not won his position and wife by the thunder, but rather gets the thunder as a dowry with his wife. Meineke reads διὰ δὲ πάντα 'and holds all the attributes of Zeus and Basilea, associate of Zeus.'

1755. ἔπεσθε] They go off the stage in bridal procession, led by P. and Basilea, who join arms or wings. ἔπ. γ. 'follow the wedding,' i.e. 'follow and form the wedding procession.'

1762. κουφιώ] P. will support and lighten his fair partner by his stronger arm.

1764. τήνελλα] μίμησις φωνῆς κρούματος αὐλοῦ, Schol. An imitation of a stringed instrument's twang, according to L. and S. and Paley in his preface to translation of Pindar. It is joined with καλλίνικος in *Ach.* 1227, and by Archilochus, who first uses it.

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